

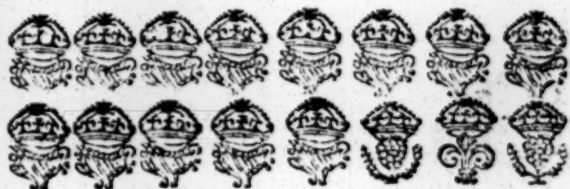
The Downfall of
Anti-Christ.
OR,
A TREATISE
Wherein is plainly discovered:

1. That the Pope is *Anti-Christ*, and that *Rome* is *Babylon*.
2. The severall deceitfull workings, and enticing means that the Babilonish Whore hath used to intoxicate the Kingdoms of the Earth with the Wine of her Fornication, as likewise what Agents have been sent into great Britain & Ireland for this end— Probable conjectures that the *Anti-Christian* party have scene
3. their best dayes, and that the Popish Religion, and all the power of *Rome* shal more & more decy throughout al the Churches of *Europe*, as it is fore-shewed by those symptoms of death that are to be found in the limbs of that man of sin which may be so many Predictions unto us, that he is giving up the Ghost, and that all these Commotions that he hath raised in *England*, *Scotland* and *Ireland* are but the pangs of dying Popery amongst us.
4. That the destruction, and extirpation of *Anti-Christ* shall make way for the setting up the Kingdom of our Lord Jesus Christ in its glory and beauty, which alone is that which maketh a People or a Nation truly happy—

Babylon is fallen, is fallen, Revel. 14. 8.

By R. C. An unworthy admirer of these things.

Printed at London for John Stafford. 1647.



TO
THE HONOVABLE
*House of Commons as-
sembled in Par-
liament.*



Ay it please you, who
are called by the Su-
perior Powers, both in
Heaven and Earth, to
bring into the light, *abscondita te-
nebrarum*, the hidden things of
darknesse; to cast your eys down
upon the ground, where you

shall finde, lying in a corner , a
pooreman tossed by the course
of the World, from Darknesse
to Obscurity. There is nothing
more eminent , and more admi-
rable in God , than his Provi-
dence : And therefore, no instru-
ments are more glorious than the
instruments which hee employ-
eth in the setting forth, and illu-
stration of it. I had great reason
to feare , because through all the
chances and changes of my life,
some kinds of darknesse did still
haunt me , that I should never
have appeared in the perfect
light , till I should have come to
the light of Heaven : But anima-
ted with the reflexion of your
countenance , I shall have better
hopes.

hopes. O yee good, and great Protestors against the pride and prophanenesse of the Church of *Rome*, Ponder, I most humbly beseech you, the mayn things that I have learned from the mouthes of *Popish Priests*, beyond the Seas, where every man speaks freely; which in part, are these.

First, that their number in *England* is so great, and the Houses of all Papists, who are able to goe under the burden, so ful, they cannot, but with much hardnes, live by one another. And it must needs be so: For, the man is of little account amongst them, that will not mayntaine a Priest; and many receive many.

Se-

Secondly, That they convey many thousands of pounds every yeare, to their Houses. For, the Bodies resident in their Houses are such, that the parts are either all *homogeneous*, and of the same kinde; as, all *Iesuits*, all *Monks*, all *Friars*; and these have great Reliefe sent them from *England*: or *heterogeneous*, and of a different kind; as *Iesuits*, and *Scholars*; and these are sustained by Lands, or by Pensions; where the *Scholars* are set apart for *Priesthood*, as in *Rome*, *Sevill*, *Valladolid*: to other places, as to their *Colledges*, of *Saint Omers* and *Doway*, a very great part of their meanes, and maintenance, comes out of *England*.
And

And that, for this purpose, and the safe passage of their Goers and Commers, young and old, the *Iesuits* are *Masters* of a Ship, furnished with many kinds of Colours, and many sorts of Countermen, in which Ship, I my selfe should have passed.

Thirdly, that banished out of *England*, going from one Port, they must presently return to another: because their *Priestly* Function hath not leave from the *Pope*, to apply it selfe to action, and exercise, but in the Dominions of *England*, *Scotland*, and *Ireland*; (and so their Faculties run:) And their places of Residence in other Countries are loaded.

Fourth-

Fourthly, that they win souls to them ; every day in *England*, and almost, in all parts of it : hoping greatly, to undermine us by little and little ; and grow up (wee not minding them) to the greater number. Wherefore, they are strangely cunning in their carriages ; taking the shapes of Physicians, that in a more covert manner, they may visit the sick : (which as the generall voice goes, was acted in my poore parish, a little before I came to it, and the effect was, that the woman died a papist, who had lived a protestant ; and her husband soon after, made a papist, and rewarded by a great person, with a service :) And the habits of
of

of Beggars, Souldiers, Captains;
and of Countrymen, bearing
long staves upon their necks:
And they will be Servingmen
too, if occasion give way. And
there is scarce a House, that looks
like a House, which they have
not fitted with private doores
and conveyances.

Fiftly, that the *Iesuits* have two
Houses in *England*; one in *London*,
known to them, by the name of
Saint *Ignatius*: another in the
Country, called, Saint *Xaverius*
his House. And that both the *Ie-*
suits, *Monks*, and *Friers* have re-
ceived Novices, which have
wore their Habits, and perfor-
med their Novice-ships, even in
England. And that the Bishop of
Chal.

Chalcedon, in the time of his abode
heere, ordained *Priests*. And
that they are, or have bin furni-
shed with secret presses under
ground, for the printing of
Books.

Thus farre, in the first en-
counter, I doe charge the Po-
pish *Priests* of *England*; ha-
ving truly, faithfully, and re-
ligiously brought them, as wit-
nesses against themselves. And if
men may be judged out of their
own mouthes (as one was jud-
ged by the Iudge himselfe,) they
may be likewise accused out of
their owne mouthes: because
right judgement proceedeth ac-
cording to just accusation. And
when men of these darke ways,
men

*Serve ne-
quam, ex
tuo ipfis
ore judica-
beris*

men of pragmaticall, and working heads are also bold, what will they not dare to endeavour? What will they leave unattempted? And are they not very bold, when *Franciscus à sancta Clara*, a man of a holy name, because hee named himself, but a subtil one, and of my old acquaintance, durst vent the reliques of his old Dictates in a forme, bending us, and the profession of our Faith, by which we are entituled to Heaven, to a Reconciliation with them? And this being done, follow mee, almost to my owne doores, in the Country; and having took his standing in a great House, neer me, give matter, and heart to his evill Instruments, to dis-

dishonour me, and make a sport
and scorne of mee, in my own
Parish, and within my owne
small fold? Are they not unsuf-
ferably bold, when a Priest came
to my Lodging, and there, in his
fury, attempted to draw a sword
upon me? If you graciously assist
me not, I have bin saved abroad,
to perish at home, with all my
friends about me: or at least, to
lie buried in secrecie, and con-
tempt. Pardon me, if I am hot.
I have bin hitherto chill: and
lukewarmnesse is highly blame-
able. I have bin wrought upon,
through all my life; and bowed
to serve other mens ends: And
have ignorantly suffered my selfe
to be moved, and fashioned in
order

order to them. But now the vi-
zard is off, I will throw them off,
one here, and one there; and only
serve God, who is my true end.
It is remarkable, that the Papists
turn our lenity, and gentlenesse
towards them, into an argument
against us: inferring that wee
have no zeale, no religion. O con-
sider the flocks and multitudes of
ignorant people, that came to
me, when I lodged in *London*,
crying for satisfaction in matters
of beliefe: Every one of them,
being divided betwixt a Prote-
stant and a Papist; & not know-
ing where to finde rest for their
souls. And some came under my
hands, whom the papists, by
their continual perswasions, had
B wrought

wrought into a distraction, some
into madnes. This others know,
with mee. God will require an
account of these souls. O that it
were granted to mee, but first to
the glory of God, that while I
have leave to behold this good
light, both of the Sun, and of the
Gospell, I might speake in the
light, (as our Saviour commands
us) what I have heard in dark-
nesse ! and that I might be al-
ways at hand, to binde up the
gaping wounds of afflicted spi-
rits ; even where they are most
wounded, because there are most
Enemies. *Neither do men, saith
our Saviour, light a candle, and
put it under a bushell: but on a can-
dlestick, and it giveth light to all
that*

Mat. 5. 15.

that are in the House. The Candlestick is the place of the candle; be it small or great. Shall the zeale of the true Church, be overcome in religious forwardnesse, by a false one? It is not all my purpose, to labour in the prevention of Popery. Part of it is, to teach plainly and truly, the Faith professed in *England*; and the piety of a Christian life, even to the perfection of it; as will appeare to the Reader. It is our Saviours Rule, commended to Saint Peter, *When thou art converted, strengthen thy Brethren.* God hath abundantly performed his part towards mee: the performance of my part remaineth, towards him, and my Brethren.

B 2

And

Luk. 22. 32.

Cant. 2. 10,
11, 12, 13.

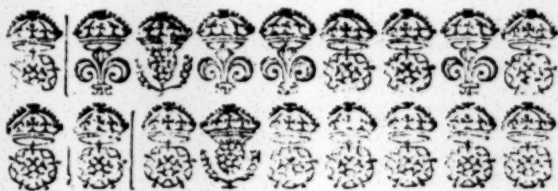
And no zeale is like to *zelus animarum*, the zeal of souls. It somewhat suits, which the Bridegroom said to the Spouse: My beloved spake, and said unto mee, Rise up, my love, my faire one, and come away: For loe, the winter is past, the rain is over, and gone. The flowers appeare on the earth, the time of the singing of birds is come, and the voice of the Turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grape, give a good smell. Arise my love, my faire one, and come away. When God calls, who loves because he will love, and therefore says, first, My Love, and then my faire one; (and he first loves, because we are not faire, but by his love.

love. And he seems to love without reason, and to do what hee does as women doe, because he will doe it: but it is the greatest of all reasons, that his will should be done. And this, is confessed by the Schoolmen in the resolution of other great difficulties.) and when hee calls so movingly, and so prettily, it is high time to goe. But, before I go, I beg of all the zealous and noble spirits, included in my Dedication; that they will so farre listen after me, and remember Gods worke in me; as to take notice, and observe what becomes of me. And so, God that in his good time hath remembred you, and us, remember both you and us all in

the end ; and world without
end. Which humbly prays

Your humble servant,

Richard Carpenter.



EXPERIENCE, HISTORY, and DIVINITY.

The first Booke.

CHAP. I.



He Divines, authorized by Saint *John* in the beginning of his Gospell, whom therefore *Gregory* the Great calls *Evangelistarum Aquilam*, the Eagle of the Evangelists, beginning their discourses of Christ, with his eternall Generation, stile him, the word.

The Reason, is reason. Because as *verbum mentis*,

Let not my Reader expect many easie things being joined with a few that are not so easie; because in the best book, the Elephant swimmeth, and the Lambe waderh.

mentis, the word of the Mind, even after it cometh of the minde, doth still notwithstanding remaine in it; the word of the Tongue perishing with the sound: So the Son of God, comming of his Father by a most ineffable, yet most true Generation, receiveth a personall distinction, and yet remaineth with and in his Father, by a most unspeakable Unity of Essence. This blessed word, I call to witnesse, before whom wee shall answere for every idle word; that my words heere, in the matters of Experience and History, are so farre agreeable to the Divine word, that they are true: which is the first excellencie of words as they are words. The matters of Divinity will stand by themselves. I have read in the Schoolmen, that *Omne verum est à Spiritu Sancto*, Every Truth comes from the Holy Ghost. I will bee sure to tell truth: and upon this ground, truth being told, every man may be sure from whom it comes; & fix upon it in the deduction of the Conclusions, it virtually containeth; as upon the firm Principles of a Science. I am not ignorant, that sometimes it is a sin to speak truth: because there may be a falshood committed, though not spoken: as a false breach of true Charity, which many times obligeth to secrecie. And these times, the speaking of truth, is indeed a lie; be-

because such a sin, and against God, who is Truth, even as he is Truth. But I know it for a Maxime: Against a publique enemy of the Church of God, we may lawfully and religiously speak all Truths. It is a rule amongst Casuists: *Certa pro certis habenda; dubia ut dubia sunt proponenda*; in a Relation, certain things are to be proposed as things certain, and doubtfull, as doubtfull. Let no man doubt, but I will certainly dresse every thing in cloathes according to its degree.

Hence followes a lesson, and it falles within my lesson. God was in all eternity, till the beginning of the World; and but one word came from him, and that a good one, as good as himselfe: and not spoken, but as it were, onely conceived. Words are not to bee thought rashly; and if not to bee thought, not to be spoken; because we think not in the sight of our neighbours; but we speak in the hearing of our neighbours: and if not to be spoken, not to be written; because we write with more deliberation and more expence of precious Time; and words are more lasting, when they are written. I will heare what Christ says to his Church, in the *Canticles*, *Thy lipps are like a thread of Scarlet, and thy speech is comely*. Saint Hierome translates it, *Sicut vitia*, thy lipps are like a Fillet, or Haire-lace. They are

com-

Can. 4. 3.

Thom. A-
quin. 172
Cant. 4.

compared to a thread of Sharlet, for the comliness of the colour: and therefore it followes, *And thy speech is comely.* Thomas Aquinas his lips are like Scarlet, and his speech is very comely, in the Exposition of this place. He saies, that, as ordinarily, women use a Ribon, or fillet, in the gathering up of their haire, an extravagancie of Nature: So ought we to bind up our lips, & keep under knot, the looseness of vain and idle words; that loose thoughts may not gad abroade into words, and lose themselves and the Speaker; and then our speech will be comly.

CHAP. 2.

Gods great, & last end in all his actions, is himself, and his own Glory. For, the end of the best, must be the best of Ends: and the best of Ends, must be the best of things. Our ends, if conformable to his end, do borrow more, or lesse light, & perfection from it, in bending more, or lesse neer to it. Our chief end, that is, our end, which all our other ends must observe, and wait upon, ought to be the same with his end, in the World: because it is the same with his, in Heaven: the sight, and fruition of him. A good end will not sanctifie a bad Action. Howse-

ever

ever we are call'd, wee are not *Religious*, if we set on fire the Hearts of Princes, and stir them to arms; that by the burning of Cities, the depopulation of Countries, & the murdering of men, women, and children, and by unjust intrusion upon the right of others, the holy Church may *encrease and multiply*. We are not of *the society* of Gods people, if we devise, and labour to blow up the joy, and flower of a Kingdome, with a powder-mine; moved by a pious intention, to promote *the good of the Catholike Cause*. These pious intentions, and pious frauds, have play'd the very devils in the world: and they are the more dangerous, because they goe drest *like Angels of light*, and are beleeved to come from Heaven. The Divines teach good Doctrine, when they say, *Bonum ex integra causa, malum ex quocunq; defectu*; Good must be compleat in it's kind, and furnished with all requisites: one of which being wanting, the action is not compleat in morality, and therefore, not so good as it should be. The matter of the Action must be good: the manner of the performance good, and the End good. Which though it be extrinsecall to the Action, is intrinsecall to the goodnesse of it. I suppose, if the matter and manner be indifferent, they are good in some degree; but the

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quinas. in
Cant. 4.

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the

the End crowns the goodnesse of the works; for, it is the most eminent of all that stirre in it. *Non est faciendum malum vel minimum, ut eveniat bonum vel maximum;* The least evill is not to be done, that the greatest good may follow the doing of it. And it stands with good reason. For, the smallest evill of sinne, as being *lesio infinita Majestatis*, the traiterous wounding of an infinite Majestie, would be greater, than the good which could follow. And moreover, committed in that kinde, would cast a most foule aspersiō upon God: to wit, that, hee were, either not able, or not willing, to bring about in it's appointed time, the good he would have done, but by evill performances. It appeareth here, that the performance of good, is hard: of evill, easie. My end is good: and more then good, superlatively good. For, it is God's end; God and his Glory in the first place; and in the second, the good and godlinesse of my neighbours: that some may *cease to doe evill*, *learne to do well*; others stand fast *En su ser y puesto*, as the Spaniard speaks, in the being & position of wel-being, in which, God hath placed them; and that all may love God, and praise him; and when they see, or heare of this little Book, may looke up to the great one above, & sing to him, a love-song, the

1 Es 16 17

the song of the Angels, that best know how to sing; *Glory be to God in the highest.* And as my end is good, my action is not evil, either in the matter, or manner, or circumstances: because the milde relation of one truth, which may be lawfully related; and the zealous defence of another, which may be lawfully defended: and all this, in a good, and acceptable time.

2 Luk. 14.

CHAP. 3.

BUt, all is not required on my part. The Reader likewise hath his task. It was an old custome in the Grecian Church, in a time, when the current of zeale, and religion, ranne more pure, because more nigh to the fountaine Christ Jesus, that, in the beginning of divine Service, the Deacon appeared in the full view of the Congregation, and cried aloud, *Sacra sacris*, holy things, to holy things: holy soules, to holy services. The Reader is now, upon a high service; and his soule must be all Angelicall. There is a certaine kinde of shell, that lyeth alwayes open towards Heaven; as it were looking upward, and begging one fruitfull drop of dewe: which being fallen, it apprehends the greatnes of the purchase, shuts pre-

S. Chrysost.
& Basil. in
Liturgis.

presently, and keeps the dore against all outward things, till it hath made a pearle of it. Every man desireth naturally, in the first motion of his desire, the conservation of himselfe: in the second, the bettering of his owne estate. It is in the reading of pious Books, as in the hearing of Sermons. If we open our shells, our soules, the Heavens will drop their dewe into them, the fruitfull dewe of Grace: to be employed worthily, in making pearles of good works, and solid vertue. Here is matter of Meditation, and matter of Action: and they are both entirely conformable to the mixt life, which is the most perfect. It is the life of the Angels. *Abram* requiring a signe of God by which he might know, that hee should inherit the land of *Canaan*, received this answer; *Take me an Heifer of three yeares old, and a Shee Goat of three yeares old, and a Ram of three yeares old, and a Turtle Dove, and a young Pigeon.* His Sacrifice must consist of creatures that flye, and creatures that onely goe upon the ground. The Goers must all be of three yeares old; in their full strength and vigour of Nature. The Flyers were onely, the Turtle Dove, and the young Pigeon whereof the first is a mourner; the second a most harmlesse, and quiet Liver. As our Bookes, so our lives must be divided be

Gen 15.9

twi

twixt action and contemplation; and the action must be the Action of youth, and strength: and our thoughts, that are all upon the wing, and the Ministers of Contemplation, must first be mourners, and then, white, harmelesse, and heavenly: and this will be to us, a sure signe, that we shall inherit the land of *Canaan*. And because the devill is an old Thiefe, that cares not from whom he steales: wee must learne of *Abram*, of whom it followes; *And when the fowles came downe upon the carcasses, Abram drove them away*. The devils temptations cannot be hindered from making towards the sacrifice; or, from settling upon it: but we may drive them off, before they fall too, they must not carry a bill-full away. *Quodemit*, saith *S. Austen* of Christ, *tanti emit, ut solus possideat*: What he bought, he therefore bought at so high a rate, that alone he might possesse it all.

Verse 11.

S. Aug.

CHAP. 4.

I Shall now expose my selfe to the censure of people, that have divers natures, and divers religions: and some will frowne, others laugh; others speake merrily, some furiously, as their affections move them; and

*Episcopus
Ponti, in
ep. ad Leon.
Imp.*

*Tho. Aq.
part. I.
quest. I.
art. 5.*

and as the present state, in which they are in, shall prompt them. But how divers so ever they be, I shall be still one and the same. Yet I could wish, we were all of one minde, not that they might speake well of mee, (for, I am too too plyable to the temptations of Pride, and shall be glad to be humbled by them) but that they might please God. It is a high and deepe observation, which the Bishop of Pontus hath in his Epistle to Leo the Emperor, *Cum nullus ignoret, quia Sancta & laudabilis Trinitatis primum bonum sit pax, & indivisio. Unde & Deus unus & est, & esse creditur;* No understanding man is ignorant, that the first good thing in the blessed Trinity, considered as the Trinity in Unity, is peace, and indivision. Wherefore God both is, and is beleev'd to be one, by vertue of this peace, and indivision. And as our God is three and one. I would to God, wee were many and one. But this will never be, while the Pope commands so much, and the Jesuits obey so much. One of the lesse principall ends of my writing, is the same with the end of warre, to speake with a Councell, *ut in pace vivamus*, that I may live in peace. *Bonum exercitus*, saith Thomas Aquinas, *ad bonum civitatis ordinatur*. An Army is not raised, but to maintaine the peace of a Citie, or Common-

Common-

Common-wealth. And before I have done, it will be acknowledged, they have endeavoured to disturbe my peace. As for well-disposed people, I desire them to learne; that God speakes not in his owne person to us. For, besides that he stands infinitely above us, in greatnesse, and majestic: he is a spirit. He sends messengers to us, some in the freshnesse of the morning, some in the heat of the day; some from one place, some from another; some from beyond *France*, and *Germany*, and even from *Rome* it selfe; and those, of the same forme and fashion as we are, that wee shoul'd not start at the apparition, with the priviledge of this faire promise to them: *He that heareth you, heareth me: and hee that despiseth you, despiseth me: and he that despiseth mee, despiseth him that sent me.* Heere is a gradation, without a fallacy: and the strength of it relies upon the mission, by which, Apostles are sent by Christ; and Christ was sent by his Father; and upon the authority of the Commission given to them. Where note, that the Father sends, but is not sent; for, mission supposeth in the sender, at least a kinde of priority: the Sonne is both sent, and sends; the holy Ghost sends not, but is sent. The children of *Israel* desired, that *Moses*, one of their owne company and acquaintance,

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might

Luk. 10. 16

20 Ex. 19.

might speak to them. For, God was so loud, and terrible in the delivery, that he seemed to crush, and overhelme mortality. *Speak thou with us,* (said they to Moses,) *and we will heare: but let not God speak with us, lest we dye:* For, hee speaks thunder and lightning; and the trumpet sounds when hee speaks, and perhaps, hee is preparing for a battell: and when he speaks, the mountain smokes, and the fire cannot be farre off. I will say something: And yet, I will not say it. But if I should say it: what can the Papists say? The Church which gives a mission, gives it as she tooke it from Christ. As she tooke it from Christ or his Apostles, she was a pure Church. As shee was a pure Church, she gave, and now giveth because she hath beene a pure Church, and received her warrant in her purity; when shee giveth a mission, authority to preach against all impurity both in faith and manners, either in her selfe, or else-where. And behold, I being sent, I am come. Now, let us answer in some kinde to Gods kindnesse. It is one part of wisdom in a serpent, commended to us, and commended to us, by one who loved us dearly: that going to drink, hee cleanseth every secret corner, and dark turning of his mouth, from poyson. *Be yee wise as serpents:* Moses was comanded to put off his shoes because

because it was holy, & consecrated ground. All terrene thoughts, and earthly affections, bemired with treading deepe in the world. All sinister opinions, and judgments, steeped in prejudice, are here to be layd downe, or purified. Almighty God hath indeed, a little good ground in the world: but it is duly and daily weeded & manured; well clear'd from stones and briars, before the heavenly sower comes to work. Here therefore, even here, before we take another step, let us turn the face of all our thoughts towards God, to stand like officious, and dutifull servants, attending upon the nod, and pleasure of our great Lord, and Master. *Behold, as the eyes of servants looke unto the hand of their Masters, and as the eyes of a Mayden unto the hand of her Mistresse: so our eyes waite upon the Lord our God, untill that he have mercie upon us,* sayes the sweet finger of *Israel*. We must place our eyes upon the hands of our Lord. For, the hands are the instruments of work: and it is in our duty, to be ready, when God gives, as it were with his finger, the first touch of actuall grace, that we may joyne our soules by his help, with him, in vertuous action.

Psa. 123. 2.

CHAP. 5.

IT is an old Axiome, as old as Philosophy, *Veritas una, error autem multiplex*, Truth is one, and error manifold. Truth must needs be one, because it hath but one first origine, and such a one as is most constant to it selfe, and can never be found in two contrary tales. And error must needs be manifold, because it hath many fountaines, and such as seldome mingle their streames, and seldome agree wholly in any thing, but in this, that they all erre, and runne beside the channell. There are many wayes out of the way, and but one true way: as there is but one health, yet many sicknesses; but one way to be borne, yet many wayes to dye. And man, ever since he first erred, is very prone to erre: and having erred, stops not in the first error; but adds presently error to error, by loving, and admiring his owne error. And error is not alwayes desirous to be a neat, and a fine error, but now and then, it will be grosse. The snow is evidently white. Who will say, in the hearing of a reasonable creature, that snow is not purely white? And yet, a wise Philosopher, whose name, and memory have out-stayd the melting of many snowes, beleev'd it was black: and

and the maine point of his doctrine was, that sence playd foule with reason, and snow was black. We are all mortall: some of us dye every day; and all, in a due time. Yea, saith S. Ambrose, *Vita hujus principium, mortis exordium est: nec prius incipit augeri vita nostra, quàm minui. Cui si quid adjicitur spatii temporalis, non ad hoc accedit ut maneat, sed in hoc transiit, ut pereat.* The first entrance into this life, is the beginning of death: neither doth our life begin to be encreased, before it beginneth also to be diminished. To which if any time be added, it doth not come to remaine with us, but to leave us, and come no more. Those, who lived in the Age before us, our Fathers and Grandfathers, are dead, and turn'd to dirt; and we now in their places: we also, must shortly dye, and turne to dirt, and others succeed us; and they likewise, must take their turne: and thus, we all turne by turnes, one after another, into plaine dirt; and this is the meane, and homely end of all our bravery. And yet, an infamous sect of Heretikes in St. Justine, firmly beleaved, they forsooth were immortall, and should never dye: and this, although they saw the brethren of their Sect sicken and dye like other men; and then be buried in Graves, and there lye still. The old Annals of Egypt,

S. Ambr.
lib. 2 de ro-
cat. Gent.
cap. 8.

S. Just. A-
polog. 2.

and *Italy*, tell us, that Flouds, Trees, Mice, Cats, and Crocodiles, were honoured by the Egyptian Sages, for gods; and when the Cat kill'd the Mouse, they said, one god in his anger, destroyed the other, the more great, the lesser: and as meane creatures, by the Roman Senatours. And as S. *Justine* observeth, the same creatures were esteemed, as they were, Beasts by some; by others used as Sacrifices to please the gods; and by a third sort, adored as gods. Three things S. *Austen* would have seene, if God had so ordered it in his providence; *Paulum in ore*, *Romam in flore*, *Christum in corpore*, Saint *Paul* the divine Oratour, in his flourishing time of preaching the Gospell, *Rome* in her flower, *Christ* in his body. And in *Rome*, when she was in this pompous estate, the *Ague* was honoured as a Goddesse; and there also, by ill fortune, ill Fortune had her Temple: Feare, Palenesse, what not? The *Lacedæmonians*, all the time of their life, adored death. Amongst another wise Generation of people, rich Altars were dedicated to Poverty, and old Age. Another grave Tribe beleiving fire to bee a most powerfull God, travelled from Country to Country, in the reigne of *Constantine* the great, and provoked by a generall Challenge, the Gods of other Countries to en-

counter

counter their God, And overcoming them, as being compacted of wood, or other matter, subject to fire ; they came at last, to *Alexandria* in *Egypt*, where the River *Nile*, by the due spreading of which, that Country is fatned, was accounted a God, The statue of *Nile* being brought forth, as it was, hollow and full of water, having on every side, little holes covered with wax, and fitted in all points for the purpose, and fire being applied, for a set battell, the wax melted, the water found way, and the victorious God Fire was put out ; and there was an end of the journey. And all these people, cried up for Gods, the things they conceived to be good, *ut prodesse*, that they might help, and profit them : and the things they found to be hurtfull, *nè nocere*, that they might not hurt them.

C H A P. 6.

M*ahomet* in his *Alcoran*, describing the Turks Paradise, saith, it is beautified with pleasant Brooks, enriched with beautifull fruits, adorned with rich hangings, and the like. We may fitly say of him, as *Eusebius* saith of *Cerintus*, an old Heretick, who thought and taught, that the hap-

*Euseb. l. 2.
Ecl. hist.
cap. 22.*

piness of the other life consisted in the pleasures of marriage, to be enjoyed in the fullness of delight, for a thousand yeares, in *Hierusalem: Quorum rerum cupiditate ipse ducebatur, in eisdem beatam vitam fore somniabat*; He dreamed, happiness to be placed in those things, with which himselfe was tickled. And the *Thalmudists*, the stricter, and more rigid part of Jews, have stuffed their Expositions with most idle Stories: as, that God doth punish himselfe at certain times, for having beene so rough to them; and the like stuffe. The Indian Priests were as vaine, who instilled this doctrine into all their simple Followers; that when a Master should dye, the Servants ought all to kill themselves, that so, they might readily serve him in the other world. A grave Author writes of a people so fond, that the first thing they saw in the morning, was their God, for that day: and so perhaps, they loved as many Gods as they lived days. It hath been alwayes the maine plot of the devil, to canker, and corrupt the world, with false opinions; and chiefly, with the practice of Idolatry. For, as the understanding is opinionated: so the will works: and if wee faile in the keeping of one of the two first commandements, wee strike at the head of him that enableth us, in the keeping of all the

the rest. The devout Christians in the Primitive Church, went in great numbers, to see the places, wherein Christ was borne, was conversant, and was crucified. But the devill had quickly so stirred in the businesse, and squared the matter by the power of the Pagan Emperours, that the Christians coming afterwards, and thinking to finde the crib in *Bethleem*, found the image of *Adonis*, *Venus* her white Boy; and found nothing of the Crib, but onely, that it was not to be found. And turning from thence, to mount *Calvarie*, they found the scene chang'd there alio; and beheld the statue of *Venus*, placed with such evident signes of open warre against Christ, and the profession of his name and faith, *Ut si quis Christianorum* (saith *Ruffinus*) *in illo loco Christum adorare voluisset, Venerem videretur adorare*; that when the sincere Christian should come with a rectified will to adore Christ; his action, if not his devotion, might goe awry, and honour *Venus*. The devill would faine have taught them, to adore an Image, which they saw, rather then God, whom they saw not. And even amongst Christians, the devill, who in other matters, is alwayes the wilde Authour of Confusion and Disorder; hath yet, opposed the Articles of the Creed in order. For first, *Simon Magus*, *Marcion*,
and

*Ruffi. Eccl.
hist. lib. x.
c. p. 7.*

and others, strove against the title of *God the Father Almighty, maker of heaven and earth*. Secondly, *Arius* in the first generall Councell of *Nice* in *Bithynia*, laboured against the Divinity of *Iesus Christ his onely Sonne, our Lord*. Thirdly, *Macedonius* planted his Engine against the Holy Ghost, and was condemned in the Councell of *Constantinople*. Which observation may be also made plain, in the other Articles. And because the Holy Ghost is the great directour of the Church, and enemie to the devill in his oppositions of it; hee still had a blow at the Holy Ghost, first in *Theodoret*, who denied the proceession of the Holy Ghost from the Son; and now, in the Grecians. But we shall heare more of him anon.

CHAP. 7.

VVhat mervaille now, if Greene in Age, and shallow in experience, I gave up my soule, into the black hands of error? The causes of my closing with the Church of *Rome*, were three. First, a consideration of the great finnes of this Kingdome: and especially, of that open, scandalous, and horrible sinne of Drunkenness; which my soule hateth. And I weakly argued

gued from a blemish of manners, in particular persons, to a generall, and over-spread-
ing corruption of Faith. My thoughts represented a drunkard to me, sometimes in this manner. What is a Drunkard, but a beast like a man, or, something lower then a beast? When he is in his fit, no sense will performe his fit office. Spectacles in all figures, appeare to him: hee thinks, he sees more shapes, then God ever made. A cloud settles in his eyes; and the whole body being overflowne, they seeme to float in the flood. The earth seemes to him to nod, and hee nods againe to it; trees to walk in the fields; houses, to rise from their places, and leape into the Aire; as if they would tumble upon his head, and crush him to a Cake; and therefore, he makes hast to avoid the danger. The Sea seemes to rore in his eares, and the Guns to goe off; and he strives to rore as loud as they. The Beere begins to work; for, he foames at the mouth. Hee speaks, as if the greater part of his tongue were under water. His tongue labours upon his words: and the same word, often repeated, is a sentence. You may discover a foole, in every part of his face. Hee goes like - like what? nothing is vile enough, to suit in comparison with him; except I should say, like himselfe, or like another drunk-

S. Ambr.
lib. de Elia,
& jejuno,
cap 16.

Iacm, ibid.

drunken man. And at every slip, he is faine to throw his wandring hand upon any thing; to stay him with his body, and face upwards, as God made him. *Umbras sape transiliunt sicut foveas*, saith S. Ambrose: Comming to a shadow of a post, or other thing in his way, hee leapes, taking it for a ditch. *Canes si viderint, leones arbitrantur, & fugiunt*, sayes the same Father: if he sees a dogge, he thinks it to be a Lyon; and runs with all possible hast, till hee falls into a puddle; where hee lyes wallowing, and bathing his swinish body, like a hogge, in the mire. And after all this, being restored to himselfe, he forgets, because hee knew not perfectly, what hee was, and next day returnes againe to his vomit. And thus he reeles from the Inn, or Tavern, to his house, morning and evening, night and day; till, after all his reeling, not being able to goe, hee is carried out of his House, not into the Taverne, alas, hee cannot call for what hee wants; but into his Grave. Where being layd, and his mouth stopt with dirt, hee ceases to reele; till at last, hee shall reele, body and soule, into hell: where, notwithstanding all his former plenty, & variety of drinks, hee shall never be so gracious, as to obtaine a small drop of water, to coole his tongue. Then if it be true, as it is very likely,
which

which many teach, that the devils in hell, shall mock the troubled imagination of the damned person, with the counterfeit imitation of his sinnes, the devils will reele in all formes before him, to his eternall confusion. In vain doth S. Paul cry out to this wretch, *Be not drunk with wine wherein is excesse: but be filled with the spirit.* For, the same vessell cannot be filled with wine, and with the spirit, at the same time. In vaine doth hee tell him, that *wee should live soberly, righteously, and godly in this present world.* Soorie, saith S. Bernard, *nobis, justè proximis, piè autem Deo*: Soberly, in our selves; righteously or justly, towards our neighbours; and godly, towards God; alwayes remembring, that we are in this present world, and that it is but τὸ νῦν, the present point of Time, and but one instant, that we enjoy at once. And sometimes, in this manner, my thoughts shewed me a drunken man. Hee is a most deformed creature; one that lookes like the picture of a devill; one, who stands knocking at hell-gate, and yet it is not able to speak a plaine word, and call for mercy; one that could stand and goe, but now, lyes all along in his owne filthinesse; one, that is loathed by the Court, and all the Citizens of Heaven; one, that for the time, doth not beleeve, that there is a God, or that Christ died

Eph. 5.18.

2 Tit. 12.

S. BERN. in
Serm. sup.
Eccc nos
reliquimus
omnia.

died for the sinnes of the world ; one, that may be lawfully thought , a man of little wit, and lesse grace ; one, who is the Owle of all that see him, and the scorne, and abomination, even of his drunken companions ; one, who if he should then dye, would certainly be a companion of devils , in hell fire for ever ; one, that is ready to commit adultery, murder, treason ; to stab or hang himselfe ; to pull God out of Heaven, or, doe any thing that is not good. And if it be a firme ground, that, putting our selves into the occasions of such and such sins, we are as guilty of them , as if wee had committed them ; although we did not formally , and explicately intend them : how many great sins, hath one act of drunkennesse, to answer for ? Drunkennesse is most hatefull to God , because it putteth out the light of Reason, by which, man is distinguished from a beast , and all better lights with it ; and throwes a man beneath Gods creation ; and therefore , drunkennesse is more or lesse grievous, as it more or lesse impeacheth the light and sight of Reason. *Natura paucis contenta*, Nature is contented with a little ; *quam si superfluis urgere velis*, saith Boetius, which if you shall urge, and load with superfluous things, you will destroy. And one over-chargeth his stomack , and vainely casteth

casteth away that , for want of which, or the like , another daily crieth in the streets with a lamentable voyce , Good Sir , for Gods sake, pittie these poore fatherlesse children, ready to starve; *one is hungry, and another is drunken.* And the great end of the Creator, was, to supply necessity , and the necessity of every creature. And Sobriety, and Temperance are faire vertues ; which even the Glutton, and Drunkard doe praise, and magnifie. If wee turne aside into the Church-yard, wee shall finde it a dry time there. There are no merry meetings under ground ; no musick, no dancing, no songs, no jesting company : Every body sleeps there, and therefore, there is no noise at all. Perhaps indeed, as men passe to the Church, or to their places in the Church, they point to such a Grave, and say ; There lyes a drunkard, hee is sober enough now ; but much against his will. And thus, his memory is as loathsome to all good people, and those who passe by his Grave to their devotions ; as his rottenness. These representations winned me to think, that the Practitioners in this Art of Beastlinesse, could not be of any Religion : because S. James bindeth Religion downe to practice. *Pure Religion, and undefiled before God , and the Father , is this , To visit the fatherlesse and widowes in their*

1 Cor. 11.
21.

Iam. 1. 27

their affliction, and to keepe himselfe unspotted from the world. But although I had learned in some sort, to compound, I had not yet learned to distinguish.

C H A P. 8.

MY second Reason of joyning hands with the Church of *Rome*, was ; because I framed to my selfe, the imagination of an excellent Sanctity, and a spotlesse Recollection of life, in their Orders of Religion. And my thoughts fed upon this, and the like matter. The last end of man, and his Creation, is Blessednesse ; being the vision, or fruition of God ; which is, an eternall Sabbath, or, an everlasting day of rest, in him. And therefore, the soule of man, which bendeth towards this end, chiefly desireth rest. For, God would not, (I had almost said, could not) create man for an end, and not imprint in him, a strong desire of it. Heavy things, belonging to earth, will not of themselves move towards Heaven ; nor yet, stay loytering betwixt Heaven and Earth, unlesse arrested, and held by force : but haste to the center of the world, the earth, their true place of being, in which, and in which onely, they take their naturall rest.

rest. And the nigher they come to the center, their soft bed of rest, (if we may beleeve Philosophy) the more hast they make. The gentle Dove, before the tumult of waters began to settle, could finde no place to settle in; no sure, no solid rest for her foot: and the silly thing had not learn'd to swim. This tumult of waters in the world, will never end, till the world ends. And therefore, *O that I had wings like a Dove: for then would I flie away, and be at rest.* Not feet like a Dove, but wings. I have gone enough. I have been treading, and picking upon dunghills a long while. And now, I would faine be flying. And not hanging upon the wing, and hovering over dunghills: but flying away. And not flying away, I know not whither; but to the knowne place of rest: *For then would I flie away, and be at rest.* And not wings like a Hawk, or Eagle; to help, and assist me in the destruction of others: but *wings like a Dove*; by which I may secure to my selfe, the continuance of a quiet, and innocent life. I would looke upon the earth, as God does, from above. I would raise my thoughts above the colde, and dampish earth; and fly with the white, and harmlesse Dove, when the fury of the waters began to be asswaged, to the top of a high mountain; the mountaine of contemplation.

Psal. 55. 6.

Cant. 8. 14.

Is. 38. 14.

templation : standing above the reach of the swelling waves, above the broke of thunder, and where little, or no winde stirreth. That, as our dearly-beloved Master, Christ Jesus, prayed upon a mountain ; that is, sent up his flaming heart to Heaven, from a mountaine : yet farther, was transfigured upon a mountaine, that is, brought downe a glimpse of the glory of Heaven, to the top of a mountaine ; and beyond either of these, ascended, himselfe, to Heaven from a mountaine : So I dwelling *upon the mountaines of Spices*, as it is in the *Canticles*, may enjoy a sweet Heaven upon Earth, and sweeten the ayre, in every step, for the direction of others who shall follow, drawne by the sweet savour of my example. And standing over the world, betwixt Heaven and earth, I may draw out my life in the serious contemplation of both : singing with *Hzechiah*, I will *mourne as a Dove*. Here will I rest my weary feet, and wings : and my body being at rest, I will set my soul a work. I will *mourne as a Dove* : my thoughts having put themselves out of all other service; and now, onely waiting upon my heavenly Mate ; and uttering themselves, not in articulate, and plaine speech, but in grones. And at last, set all on fire from Heaven, I may die the death of the Phoenix, in the bright flames

flames of love towards God, and man ; and in the sweet , and delicious odours of a good life. *Come, my beloved, let us goe forth into the field : let us lodge in the Villages,* Sayes the Spouse to the Bridegroom. Come then, my beloved, O come away, *let us goe forth*, there is no safe staying here : we must goe forth. And pry thee, sweet, whither ? *into the field* : you and I alone. The field : where is not the least murmure of noise. Or if any, but onely a pleasant one (such musick as Nature makes) caused by the singing of Birds, and the bleating of Lambs, that talk much in their language , and are alwayes doing, and yet, sinne not. Or, if we must of urgent necessity converse with sinners : if the Sun will away , and black Night must come : if sleepe will presse upon us, and we must retire to a lodging-place : heare mee, (and by our sweet loves, deny mee not) *let us lodge in the villages*, out of the sight and hearing of learned dissimulation , and false bravery : where sin is not so ripe , as to be impudent ; and where plaine-fac'd simplicity knowes not , what deceit signifies. In the field, we shall enjoy the full , and open light of the Sun : and securely communicate all our secrets of love. And when the Body calls to bed, and sayes, hee hath serv'd the soule enough, for one time ; we may with-

Cant. 7.11.

draw to yonder Village, and there we shall embrace, and cling together quietly; there wee shall rest arme in arme, without disturbance. And do'st thou heare? when we wake, wee will tell our dreames, how we dreamt of Heaven, and how you and I met there, and how much you made of me: and then up, and to the field againe. O, did men and women know, what an unspeakable sweetnesse arises from our intimacie, and familiarity with God: and from our daily conversation with Christ: What inwardly passes betwixt God, and a good soule: and how lovingly they talk one to another: and how they sometimes, as it were whisper, sometimes speak aloud: sometimes deliver themselves merrily, sometimes in a mournfull tone: and how prettily the soule will complaine, and cry to him, and relate her griefes over and over: and how orderly Christ keeps his times of going, and coming againe: and what messengers passe betwixt them, in his absence: and afterwards, what a merry day it is, when they meet: and what heavenly matter Christ preaches to the soule: and how after the Sermon, the soule condemnes the world, and abominates all the vanities of it; and would faine be running out of it, if it could tell which way, and not run from Christ: all

all the sweetnesse of this world, would be gall, and extreame bitternesse to them: they would relish nothing but Christ: they would scarce endure to heare any man speak, that did not speak of Christ: his very name would give a sweet taste in their mouthes: they would seeke him; and they would be sick, till they found him: And having found him, they would let goe all, and hold him fast. And then, the remembrance of their labour in seeking him would be sweetnes it self to them. Our Saviour before his passion, ascended according to his custome to the mount of Olives: and there drew himself, even from his own Disciples. For, as St. Luke describeth it, *He was withdrawn frō them about a stones cast, and kneeled downe, and prayed.* About a stones cast, for the peace, and privacie of his owne Recollection: And but a stones cast, for the safety, and security of his Disciples. And cursed be the Traytour, that brought a vile rabble of seditious persons upon him, to breake his mysticall sleepe, and to cut the fine thred of his calme and quiet devotions. Thus did my thoughts spread themselves: imagining, this could not any where be found, but in a Monastery. My last reason was, because being carried away with a great streame, the desire of knowledge; it

Luk. 22. 41

*Arist. I.
Met. cap. I.*

being the Philosophers Principle in the first grounds of his Metaphysicks, *Omnis homo naturâ scire desiderat*, Every man by nature desireth to know: I plunged my selfe into the depth of profound Authors, *Bellarmino* and others; and was lost in the bottome. And hurried with these motives, I left with a free minde, *Kings Colledge*, and the University of *Cambridge*, upon Christmasse Eve; that I might avoid the receiving of the Sacrament, the next day: for which I was in particular, warned to prepare my selfe. But the divine Providence went with mee, and plainly shewed mee by my owne eyes, and by my cares, and by other knowing powers, perfected with knowledge in some measure, with which God hath endued me, that my reasons were as weak, as I was young.

CHAP. 9.

I Shall now, (and I cannot help it) lay open, and uncover the faults of others. But who am I, that I should doe this? Have I not great faults of my owne? O, I have. Lord, have have mercy upon me, a miserable sinner: and upon them, and upon all the world. I am one of those, to whom God gave a faire preheminence over all other earthly creatures. I was shaped by him in
my

my mothers wombe ; and tooke up by him, when I fell from her. I was guided through all dangers by him , in my weake infancie, and ignorant childhood. I was reserved by him, for the law of grace, and the faith of Christ. I am furnished by him , with all kindes of necessaries , for the fit maintenance of life : and have beene delivered by him, from a thousand thousand mischiefs , bending the bow both at soule and body. I had lost my life the other day, and beene carried hence with all my sinnes upon my back ; had not he stept in to help me. I have beene moved every day to goodnesse, by his holy calls, and inspirations. He puts bread and meat into my mouth, every day ; having strangely brought it from many places, by many wayes , through many hands, to me. Hee covers my nakednesse, every day. He hath preserved, and restored me from sicknesse : and disposeth all my affaires, with all gentlenesse. And yet, I have play'd as foule with him, as any man. *Behold, I was shapen in iniquity, and in sinne did my mother conceive mee !* I am thronged with unruly passions , madd, if let loose to wickednesse. I goe and grow crookedly, and stoope very low , under a mighty burthen of sinne : and am prone to all mischief, and of my selfe, ready for all attempts, and

wicked enterprises against God. For, if God should withdraw his preventing Grace, I should quickly be guilty of any sinne, that ever any man or woman committed. It is granted that I am the void, and empty Cave of ignorance; the muddy fountaine of evill concupiscence; dark in my understanding, weake in my will, and very forgetfull of good things: and that, left to my selfe, I am not my selfe, but a devill in my shape. All this is true. And yet, I have beene the Captaine of an Army against him, by whom only, I can be set at liberty, and freed from all these evils. God is so perfectly knowing, so compleatly wise, that no sinne, though lying hid in the dark thoughts, and quiet privacie of the heart; though covered with the mists of the morning, or the darknesse of the night, can escape his knowledge: so thoroughly good, that no sinne can please him; so wonderfully powerfull, that no sinner can flie from him, though hee should have wings to help his feet. He is the endlesse, boundlesse, bottomlesse heape of all perfections. He is infinitely stored with all kindes of perfect worth, and beauty: and therefore, most worthy of all true love, and honour. And this All of perfections, is my all in all: He is one, and a great one, that I make very angry with me every day; and yet

yet striking, hee shakes his head, pulls back his hand, and is very loth to strike: Hee would, but will not. Hee beares with mee from day to day; and hopes well of mee: breathes upon me, blowes upon me with his holy spirit: waters mee with his heavenly grace, and benediction: diggs about mee, with lessons and instructions of all sorts, and with good examples on every side; expecting good fruit from mee. And this good great God have I struck with many faults.

CHAP. IO.

VErily, I have deserved, that, because I have defiled all the Elements with my sins; as I goe, the earth at every step should sink under mee: that it should open, and swallow me with a wide throat, into hell. That water, when I first come where it is, should leape into my face, and stifle mee: that, when I open my mouth, to receive the sweet benefit of ayre, nothing but mists, and foggs, and the plague should enter: that fire should not onely cease, and denie to warme me; but also, flie upon mee, hang about me, and burne me to ashes: that heat and cold should meet together in the clouds, and without much threatning, break out upon

on me, as having bin neither hot nor cold; & strike me dead with a clap of thunder: that, because all my zeal was but a flash, a flash of lightning should burne mee to a coale, and leave mee standing without life, a blasted man, all black and dried, to scare others from sinne. That, because I playd the Beast, in erring against the rules of reason; beasts, and unreasonable creatures of all kindes, should lie every where in wait to destroy me: that the Birds of the Aire, should break into my House, catch the bread out of my hand before it comes to my mouth, and carrie away the very meat from my Table; because they deserve it, better then I: that Spiders should empty their poyson, into my drink: that because I stript my soule, and rob'd her of her wedding garment; no kind of garment should ever be able to hang upon my back. I have deserved, that, because I have infected my Brethren by evill example, the hearts and hands of all men should be turned against me; that, as I passe in the streets, men and women should laugh at me in scorne; and mock me, as they doe fooles & mad men; and that, because I have beene a stumbling-block to youth, Boyes and Girles should run after me with a noise; and that their Parents, and people of all sorts, should throw dirt in my face. Indeed,

I have

I have deserved, that because I have sinned in the sight of the Angels, the Angels of Heaven should arrest me in the Kings name, whom I have offended; take me, and deliver mee to all the devils of Hell; and that they should throw me with all their might, into the bottome of Hell; and follow after me with an out-cry, that should make the foundations of the earth shake. For, having playd the notorious Rebel against the Creator of all things; I have most justly deserved, as often as I have sinned, that all things, all creatures should rise up in armes against me. And with what heart, or face shall I stretch out my hand against the faults of others? But, it is not my owne quarrell. I speake in Gods behalfe.

CHAP. II.

I Was reconciled to the Church of *Rome* in *London*, by an English Monk: and by him recommended to a Jesuit: who sent me to the English Colledge at *S. Omers* in *Flanders*. And the better to passe at *Dover*; I was put by an English Monk, into a habit like an Italian, and indeed, like the Monk as he goeth in *London*: and joyned in company, with a young Gentleman an Italian Traveller,

Traveller, who was now in his returne towards his Country. Having passed for an Italian, not only in clothes, but in Country, and being landed at *Calice* in *France*: it hapned, that I travelled from thence to *St. Omers*, with a Jesuit, and a young Scholler, which he brought with him out of *England*: and they had come in the Ship wherein I passed. Hee was apparrelled like a secular Gentleman, and wore a little Ponyard by his side. And we three mingling discourse, as we journeyed; he told us, that the Ponyard was given him by a Catholike, a deare friend of his; upon a condition, that hee should kil a Pursuivant with it. God knows, I lie not. By a Pursuivant, hee meant one of the Kings Messengers, which are imployed in the search, and apprehension of Priests and Jesuits. But O my Lord, and my God, can this be the veine, and the spirit of the Primirive Church? or, doth it taste of the meeknesse, and gentlenesse of Christ our sweet Saviour, either in his life, or doctrine? With the first, it cannot agree. For *St. Cyprian* is plaine in the matter: *Nos lesos divina ultio defendet. Inde est, quod nemo nostrum se adversus injustam violentiam, quamvis nimis, & copiosus sit noster populus, ulciscatur.* God wil revenge our wrongs. And therefore, not one of us doth lift up his hand against

*S. Cyprian ad
Demetriad.*

against unjust violence, although our people be many, and our strength great. Wee are patient, not that we cannot resist the power of our persecutors; but because we may not resist them, having received power from God: to which wee ought to submit our selves, wheresoever we finde it. With the second, it may not hold, in either of the two branches. It sutes not with the doctrine of Christ; who saith to *Peter*, having smote off the care of an inferiour servant, though he had left his head behinde: *Put up againe thy sword into his place: for all they that take the sword, shall perish with the sword.* It is not of the same colour, with the life of Christ; of whom Saint *Paul* testifieth, that he humbled himselfe, and became obedient unto death, even the death of the Crosse. Wherefore God also hath highly exalted him. Hee was first depressed, and then; exalted: and hee was therefore exalted, because hee had beene depressed: and he was highly exalted, because he had beene depressed as low as death, and the death of theeves, and murderers: and he depressed himselfe, but hee was exalted by God. Well now. It is not agreeable with this, or with that. Yet, I well know, with what it agreeth. And you shall know, as well as I. With the doctrine, and practice of the Church of *Rome*. God turn the hearts of

Mat. 26 52

2 Phil. 8. 9.

S. Greg. lib.
35. Moralium in Job
cap. 12.

Mat 26.39

of her children. But, I must turne to Christ againe. Mee thinks, it is a mervailous pleasant thing, to looke upon him. The obedience of his humility waded as farre as it could find bottome. It is a witty difference, which St. Gregory maketh betwixt obedience and sacrifice. *Obedientia victimis prapatur; quia per victimas aliena caro; per obedientiam vero, voluntas propria maculatur.* Obedience is preferred before sacrifice: because in sacrifice, other things; in obedience, our owne wils are kill'd; that is, mortified, and offered to God. And therefore, the night before our deare Saviour was made actually obedient unto death, hee discovered two wills, in one soule. His humanity, having a revelation of what he was to suffer; and now, sweating bloud in the serious contemplation of it, his inferiour will cried out, *O my Father, if it be possible, let this cup passe from me.* But the superiour will, soone ended the controversie: *neverthelesse, not as I will, but as thou wilt.* The inferiour will was it selfe, in the reasonable part; or it could not have beene capable of such a high kinde of willing. A little more obedience to Christ, and his law, would not ill become those great Professors of obedience. Christ alloweth us to runne in our own defence; but not to resist; if the power be lawfull,

full, that opposeth us, and we subjected to it : and if it commeth from God , it would be lawfull, though it should not doe lawfully, what it doth : lawfull in it selfe, though not lawfull in the exercise of it selfe : and it can not be resisted in the exercise, but it must be resisted in it selfe : for, power is never scene in it selfe , but altogether in the exercise of it selfe.

CHAP. 12.

IT is the course of the Jesuits at *St. Omers*, to send every yeare in the time of Harvest, two missions of English Schollers, into remote parts of the Christian world : one, to *Rome in Italy*; And another to *Valladolid*, or *Sevil in Spaine* : and these places in *Spaine*, receive their missions by turnes. In all these places, are English Colledges : Whereof the Superiours, or Governours, are Jesuits : the rest, Schollers, chalked out for secular Priests. By secular Priests I understand, not regular Priests; neither Jesuits, nor Monks, nor Friars ; but Priests, without any farther addition : whose primarie charge in their Institution, by which they differ from others, is, to teach and instruct secular people, and to reside in Benefices, and be Parish Priests.

Priests. Here, I have a notable trick to discover, and I shall ever stop, and stand amazed, and ponder the malice of the Jesuits when I think of it. Their best, and most able Schollers, they send alwayes, to *Spaine*: and onely, their weaker vessells, to *Rome*; in their ordinarie proceedings: whereof some are lame, some crooked, others imperfect in the naturall part of speaking. The reason of it, is excellent knowledge. The Schollers being with them, and subordinate to them in their Colledges, and now, far from their Country: it is a great portion of their labour, to win them by favours, promises, threats in the by, and much cunning, to be Jesuits: and so, they never leave any (if all they can doe, will doe withall) for the Secular Priests, but the leane and bony end and the refuse of them. For, the Jesuits and the Secular Priests, are great opposites; and much contrary in their opinions: and the weaknes of the one wil help negatively, to the strength of the other. The Pope being informed of this Jesuiticall device, gave a command at *Rome*, where his power is absolute in all kindes: that every Scholler, the yeare of his probation being expired, should bind himselfe by an oath, not to enter into any order of Religion; till after three yeares durance in *England*. And then, they

they began to set on foot the trick I told you of. But, if one desires admittance into a mission, who by reason of some defect, (for example, the defect of having entred into an order, and returned with dislike) cannot according to their rules, be a Jesuit; if he comes with strong, and able commendations, they will send him to *Rome*, though he be a deserving man; that he, and such as he, may stand like a good face, or a fresh colour, over the device, that lyeth inward. They have a very godly-fac'd answer to this objection: and say; these imperfect creatures are as God made them; and they are sent over by their poore friends, to be Priests; and we that weare out our bodies, and lives in the education of Youth, have good reason to chuse the sounder part: and they which come to us, are not taken from the Church, but restored to it, in a more excellent manner. But, first, according to their own Principles, they are bound to goe along with the Founders intention; and the Founder intended the maintenance, for able men. Secondly, they doe not performe their obligation of Charity towards the body of the Clergie, which they notably maim, and disable: and yet, in those places they are onely Stewards for the Clergie. Thirdly, they doe great injurie both to their Church,

E

and

and their cause; which suffereth oftentimes by such Martyrs of Nature, and such unskilfull Defenders: Some of which, cannot read Latine, nor yet hard English. See how God worketh for us, by their sins. Fourthly, they delude the Popes command concerning the oath, and wholly frustrate his purpose; and their fourth vow of obedience to his Holinesse, stands for a cypher in this businesse. And much more. What remaineth now, but that malice is predominant in the action; and that they make themselves Gods, and turne all to their owne ends?

CHAP. I 3.

AT St. Omers, their manner is, to make a triall of every one that comes; whether his nature, and spirit hee is of, and what progress he hath made in learning; partly by applying subtile young Lads to him, which keepe him company, and turne him outward, and inward againe, and make returne of their observations to the Jesuits: and partly, by their owne sifting him, either by discourse, or examination, or in some other more laboured exercise. Which triall when I had undergone, an old Jesuit, gray in experience

perience, and a crafty one, and one, whose name you have in your minde, when you think Not, being then Vice-provinciall of the English Jesuits, look'd soberly upon me, and told me of a spirituall exercise, in use amongst them, which would much preferre me in the service of God, if I was pleased to make use of it. I yeelded. And the next day, in the evening, I was brought into a Chamber, where the Curtaines were drawne, and all made very dark; onely, a little light stole in at a corner of the window, to a Table; where stood pen, ink, and paper: and order was given me by my ghostly Father, a cunning man, a man that did not walk in the light, that I should not undraw the Curtaines, or speak with any person but himselte, for certaine dayes; and what the spirit of God should inspire into my heart concerning my course of life, I should write; there being pen, ink, and paper. And he left a Meditation with mee, the matter of which, was indeed, very heavenly; and hee brought every day two or three more. Hee visited me two or three times a day; and alwayes, his question was, after, how doe you childe, and so forth? What? have you wrot any thing? Feel you not any particular stirrings of the spirit of God? And alwayes, I answered plainly,

and truly, no. Having beene kept in darkness, some dayes; and alwayes left to more serious, and attentive listning after the holy Ghost; and perceiving no signes of a releasement; I began to suspect, what the man aim'd at. And I prayed heartily, that my good God would be pleased to direct me. Think with me: Had these Meditations beene appointed meerely, and precisely for the elevation of my soule to God, they had beene excellent: but perverted, and abused to serve mens ends, they were not what they were. But I thought, I would know farther ere long. The holy man came againe, and still enquired, if I knew the munde of the Holy Ghost. My answer was: I did hope, yes; but I was loth, because ashamed, to speak it. Being encouraged by him, I said; That in my last Meditation, the spirit of God seemed to call me to the Society. Hee knew the phrase, and the sense of it, was, God moved me to be a Jesuit. He presently, caught up my words, and told me, I was a happy man, and had great cause to blesse God for so high a calling with much, to that purpose. And when he had his end; my Meditations had their end, and the Curtaines were drawne, and having beene enlightned from Heaven, it was granted, that I should enjoy the light of the world.

world ; and there was all the good man
book'd for. But, had not the Holy Ghost
spoke as he did, hee would not have beene
thought, to speake like the Holy Ghost.
And now, I was brought downe from my
dark Cell, with great joy, and lightfom-
nesse ; and all the Boyes were unexpected-
ly sent abroad with me that afternoone, to
recreate their spirits, and be merry with the
new-borne childe. Yet afterwards, a per-
formance being required of what I had pro-
mised, my heart gave back. For, I had been
counselled by some of the lesse Jesuited
Schollers, to goe in a mission, and read far-
ther in the practice of the Jesuits, before I
took their habit. Which the Jesuits labou-
red to prevent, telling me, their numbers in
their missions were full. I stood to it, and
gave them no ground ; saying, I would re-
turne to *England*, if I went not : and so, they
sent mee in the mission, to *Valladolid* in
Spaine. But I saw with both my eyes, they
were in good hope, to gaine me afterwards.
Many are of opinion, that a great cause of
these great disturbances in the world, is, be-
cause men walk not in those vocations to
which God hath called them. The ordina-
rie vocation is, when a man findes, (after a
fit imploring of Gods help) in the due exa-
mination of his heart, that he can best, and

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mination of his heart, that he can best, and

most proportionably to his abilities, serve
 God in such an honest course, lying within
 the reach, and condition of his life. And
 undoubtedly, these foule wayes, are so many
 ny wrestlings of Gods spirit. Me thinks now
 a man may throughly meditate, every day
 he please, both whence hee came, and whither
 hee goes, in little *England*: where hee
 may doe it freely, and sweetly; and where
 in the doing of it, no man will have a place
 upon Him, or urge him to exact upon the
 Holy Ghost. And lest the Jesuits should
 imagine, wee are here altogether destitute
 of such helps, and for the benefit of my
 neighbour, I will set downe a Meditation
 in this kinde: and he ownes it, that desire
 with all his heart, to serve God with all his
 might; and by him, they may guesse of
 others.

MEDITATION. I.

I Will fold my selfe inward, and ponder
 seriously, what and where I was, some
 few yeares agoe: what and where, before
 my Father was borne, or, when hee was
 childe. If I lay aside an odde trifle of dayes,
 if I take away a short course of running
 time, No man or woman now living was
 alive

live. Creeping things, though they could
 without creepe, did live, and rejoyce in a com-
 ortable being. And other little creatures
 had wings, and were able to flie readily,
 here, there, and here againe; and other
 wayes, upwards, and downwards. And we,
 who now goe vwith such a grace, and look
 full-cyde, and build to our selves such
Babels in our imaginations, had no kinde
 of Being. These Churches, these Townes,
 this Kingdome, this heap of Kingdoms the
 world, vvere as vvee see them: but vvee
 were not heard of, not because vvee were
 a great vvay off, but because vve were not.
 Were not heard, vvere not seene, vvere no
 where, and all, because vve were not. *Que*
non sunt, quomodo ambulabunt, aut loquentur?
 sayes the Philosopher. The things vvwhich
 are not, how shall they vvalk, or talk? The
 very same Sunne, that rises and sets for us,
 did shine, now red, now pale, upon the
 world; and constantly runne his dayes
 journey, and keep the same times. Such birds
 of the same colours, did sing merrily to the
 same tunes; and hop from branch to branch,
 and flie from tree to tree, as now they doe.
 Beasts and Fishes, in the same, the very same
 diversity of shapes, followed their severall
 instincts of nature. The Bees made honey,
 that differed nothing from ours, but onely

Arist. lib. 4
Met. cap. 4.
text. 16.

because it vvas not the same. The vvind
blew cold, and vvarme; and vvarme, and
cold againe. The Beech, and Poplar; the
Cedar, and Oke did grow, upwards and
downwards; and every one vvas known
by the leafe, by vvhich, vvee distingui-
them. Brooks took their couries. The Se-
ror'd. Men and vvomen, such as vve are, di-
as vvee doe: And vvee vv ere nothing.
vvonderfull! A little vv hile before yester-
day, the best of us all, and the most know-
ing, knew not, that there vvas a vvorld; that
there were Angels; that there is a God
that such as wee, were afterwards to be
because we had no knowledge; no being
the foundation, and ground of know ledge.

MEDITATION. II.

O Pretious peeces that we are! we were
all, as it were, borne of the Night, and
call'd from a dark Nothing. And yet truly
the most unworthy, and most contemptible
matter that is, yea, the Devils, and Damned
in Hell, the lowest in the present order of
Spirits, are placed many steps of vvorth
above nothing, as being Gods creatures, and
bearing his colissions; though branded with
the foulest marks of dishonour. For, God

is honoured, even by the Being, Punishments, and Dishonour of the damned; in which, the divine Justice triumpheth. But from Nothing, no honour can rise to him, onely that hee made something of nothing. Nothing is so base, that for it's meere baseness, we cannot conceive it: nor speake of it, but in disgrace, by denying it to be any thing: which neither sense, nor understanding can apprehend. It hath no figure, shape, or colour: and is no where, because it is nothing. It cannot be painted; and though the Devill is painted under the forme of another thing, yet that cannot: (that? what? nothing:) because it is the meere negation of a thing. O cursed negation! God never made thee. For, had God made thee, thou hadst beene something. And hadst thou been any thing, there had beene as many things for ever with God, as things had been possible by the power of God. It cannot be described, but by saying, it is not: and of nothing, we cannot say, it is, but by adding, nothing. Of which now thinking, or speaking, or writing; I think, or speak, or write of nothing. And so, we being, and yet truly, not truly being, but being nothing, God gave us the noble being we have; and made us Kings, and Queens of all corporal things, when hee might have made us with his left hand,

hand, Toads, Vipers, or Snakes : Spiders, to be alwayes watching in catching Flyes, and to weave out our bowells, to fill our bellies : Snails, to passe over all our time in creeping, and in our passage from place to place, to linger in the way, and wait for our destruction : wormes, to be trod to peeces without any pittie, or thought of what is done, or that such a step was the death of a worme : Flyes, to play in the light, and presently perish, by day in a Cobweb, by night in a candle : leaues of sower grasse, or fading flowers : unworthy peeces of wood, to be carved into any, yea, the vilest shape, or perverted to the basest use. Wee might have bin Idols, or Images, set up in dishonor of God, which every one that loves him, would not have been for all the world : or, some other inferiour thing, provided for the use of man. I wil remember the young-man, that weeping at the sight of a Toad, and being asked by certaine Bishops, as they passed in the way where he was, the cause of his griefe ; answered, and softned every word with a teare ; that he wept, because he had risen to such a bulk of body, and heighth of yeares, and never yet given thanks to God, for not creating him so foule an object of contempt, as the Toad : when hee was to God his Maker, as willing and easie clay in the

the hands of the Potter. O Lord, I thank thee for him, and for my selfe, and for us all.

MEDITATION. III.

ANd the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soule. For, when the Angels, enriched with such absolute gifts, and dowries of nature, by occasion of their shining, and beautifull nature, had lost, and lost beyond recovery, the fairest beauty under Heaven, which is Grace; God turning his Omnipotencie to the Creation of man, made, as if he feared the like inconvenience, all that is visible in Him, of Earth: of base, and foule earth. Which, lest it should continually provoke a loathing, he hath changed into a more fine substance, & covered all over, with a fair, and fashionable skinne: but with a condition of returning at a word, and halfe a call from Heaven, unto Earth, and into Earth. That, although he might afterwards, be lifted up in the scale of his soule, hee might be depressed againe presently on the other side, by the waight, and heavinesse of his body; and so, might lay the deep, and low foundation of humility, requisite to the high, and stately building

Gen. 2. 7.

building of vertue. If now, God should turn a man, busie in the commission of some haynous crime, into his first earth: that presently in steed of the man, should appeare to us, an Image of clay like the man, and with the mans cloathes on, standing in the posture, in which the man stood, when he was wholly tooke up in committing that high sinne against God; Should we not all, abominate so vile a man of clay, lifting himselfe against the great God of Heaven and Earth? And God breathed upon his face, rather then upon any other part of his body, because all the senses of man doe flourish in his face; and because agreeably to his own ordinance, in the face the operations of the soule should be most apparent, as the signes of feare, griefe, joy, and the like, wherefore, one calls the eyes, *οὐρανία καὶ τὴν ψυχῆς ἀκρίβειαν*, the most exact, and accurate images of the minde. But stay. I grant, that God in the beginning, first rais'd all things by a strange lift, out of nothing. And I confesse it is true; not that which *Pythagoras* his Schollers had so often in their mouthes, *Ipsē dixit*, and no farther; but, *ipse dixit, & facta sunt*, as the Prophet *David* singeth: God spake the word, and all this gallant world rose presently out of nothing: as if sencelesse nothing had heard his voyce, and obeyed him.

And

Damascenus in vii. Isidori.

And I am sufficiently convinced, that God brought our first Father from common earth, that we cannot touch without defiling our fingers, to earth of a finer making, call'd flesh. But how are we made by him? we come a naturall way into the world. And it is not seene, that God hath any extraordinary hand in the work. Truly, neither are the influences of the Sunne, and Starres apparent to us in our composition; yet are they necessary to it. *Sol & homo generant hominem*, sayes Aristotle: The Sunne and a man betwixt them, beget a child. The reasonable soule is created by God in the body, at the time when the little body now shapen, is in a fit temper to entertaine it. For, the soule is so noble, and excellent both in her substance and operations, that shee cannot proceed originally from any inferiour cause, nor be but by creation. And if God should stay his hand, when the body is fitly dressed, and disposed for the soule, the child would be borne but the meanest part of a man. And doubtlesse, God useth Parents like inferiour officers, even in the framing of the Body. For, if the Parents were the true Authors, and master builders of the body, they should be endued naturally with a full and perfect knowledge of that, which they make. They should fully, and perfectly know,

Arist.

know, how all things are ordered, and fitted in the building. They should know in particular, how many strings, veins, sinewes, bones, are dispensed through all the body: in what secret Cabinet, the braine is locked up; in what posture, the heart lyeth; and what due motion it keepes; what kinde of Cookery, the stomack uses; which way, the rivers of the bloud turne, and at what turning they meet; what it is, that gives to the eyes, the principality of seeing; to the eares, of hearing; to the nose, of smelling; to the mouth, of censuring all that passes, by the taste; and to the skin and flesh, the office of touching. Nor is this all; But also, when the body is taken up, and boded by a sickness: or, when a member withers, or is cut off: truly, if the Parents were the only Authors of the body; they might, even by the same Art, by which, they first framed it, restore it againe to it selfe. As the maker of a clock, or builder of a house, if any parts be out of order, can bring them home to their fit place, and gather all againe to uniformity. So that every man naturally should be so farre skill'd in Physick, and Surgerie, and have such an advantage of power, that his Art should never faile him, even in the extraordinary practice of either. To this may be added, that the joyning together of the soule

soule and body, which in a manner, is the conjunction of Heaven and Earth, of an Angell and a beast, could not be compassed by any, but a workman of an infinite power. For, by what limited art, can a spirit be linked to flesh, with so close a tye, as to fill up one substance, one person? They are too much different things: the one is *θεὸς ἀνυμν.* as S. Gregory Nazianzen speaks, a ray of the Divinity: the other, a vile thing, extracted from a dunghill. Nor is there any shew of semblance, or proportion betwixt them. And therefore, to make these two ends meet, is a work, which requires the hand, and the onely hand of the Master Workman. The Divines give three speciall reasons, why God joyned a body to a soule. First, moved by his infinite goodnesse; because he desired to admit a body, as well as a spirit, to the participation of himselfe: and all creatures being spirituall, or corporall, a body could never have beene partaker of blessednesse, had it not beene joyned to a spirit. Secondly, for the more generall exercise of vertue in the service of God: for, a soule could not have acted many vertues, without the aide of a body, as, the vertues of temperance, and chastity. For, the Devils are not delighted with the sinnes contrary to these vertues, but for our guilt. Thirdly, the perfection

S. Greg.
Naz.

fection of the universe. For, as there are creatures, only spirits, as Angels : and creatures onely bodily, as beasts and trees : so it was a great perfection, that there should also be creatures, both spirits and bodies. By which, it is evident, that God placed man in a middle condition betwixt Angels and beasts, to the end, he might rise, even in this life, with *Elias*, to the sublime, and superior state of Angels : not descend with *Nabuchodonosor*, to that inferiour, and low rank of beasts. And by the more frequent operations of the spirit, in high things ; we become more spirituall, and indeed, Angelicall : By the more frequent exercise of the body, and the bodily powers, in the acts of sensuality ; we become more bodily, and bestiall.

MEDITATION. 4.

ANd God gave us a being, so perfect in all points, and lineaments, that lest we should fondly spend our whole lives in admiration of our selves, and at the looking-glasse ; hee wrought his owne image in us, that guided by it, as by a finger pointing upwards, wee might not rest in the work, but look up presently to the workman. The
image

image consisteth in this. God is one : the soule is one. God is one in Essence, and three in persons, the Father, the Sonne, and the holy Ghost : The soule is one in Essence, and three in faculties, the understanding, the will, the memory. The Father is the first person, and begets the Son ; the understanding is the first faculty, and begets the will, I meane the acts of willing, by the representation of something which it sheweth amiable. The Holy Ghost is the third person, and proceeds from the Father, and the Son : the memory is the third faculty, and is put into action, and being, in a manner, joyntly by the understanding, and will. But, here is a strange businesse : The Sonne, the second person, came downe into the world, and yet stay'd in Heaven : The will, the second faculty, and she onely, goes as it were out of the soule, into outward action, that we may see the soule of a man in the execution of his will ; and yet, remaines in the soule. God is a spirit ; the soule is a spirit. God is all in all the world, and all in every part of the world : The soule is all in all the body, and all in every part of the body. *Phidias*, a famous Graver, desiring to leave in *Athens*, a perpetuall memorie of himselfe, and an everlasting monument of his Art, made a curious image

F of

of *Minerva*, the matter being pretious *Ivorie*; and in her buckler, upon which in a faire diversitie, hee cut the battails of the *Amazons* and *Giants*, hee couched his owne picture, with such a rare singularity of Art, that it could not any way be defaced, without an utter dissolutiō of the Bucklar. This did God, before *Phidias* was ever heard of, or his fore-fathers through many generations, in the soule of man: the image of God, though not his likenesse, remaining in the soule, as long as the soule remaineth, even in the damned: To this image God hath annexed a desire of him: which in the world, lifts up our hearts to God: in Hell, begers and maintaines the most grievous paine of losse. And to shew, that this desire of God, is the greatest, and best of all desires; nothing, which any other desire longer, will satisfie the gaping heart; but onely, the object of this great desire. *Ad imaginem Dei facta anima rationalis, fāith S. Bernard, ceteris omnibus occupari potest, repleti non potest: capax enim Dei, quicquid minus Deo est, non replebit:* The reasonable soule, being made after the image of God, may be held back, and stay'd a little dallying with other things, but it can never be fully pleas'd, and fill'd with them: for, the thing that is capable of God, cannot be filled with any

*S. Ber. Scr.
de divinis.*

any thing, that is lesse then God. The heart is carved into the forme of a Triangle; and a Triangle, having three angles or corners, cannot be filled with a round thing, as the world is. For, put the world, being sphæricall, or circular, into the triangle of the heart; and still, the three angles will be empty, and wait for a thing, which is most perfectly, one and three. And that wee might know, with what fervour of charity, and heat of zeale, God endeavoureth, that we should be like to him, he became like to us. For, although God cannot properly be said like to us as God, as a man is not said like to his picture, but the picture to him: yet, as man, he may. And therefore, as hee formed us with conformity to his image in the Creation; so, hee formed himselfe according to our image, and likenesse in his Incarnation. So much he seeketh to perfect likenesse betwixt us in all parts; that there may be the more firme ground for love to build upon: when commonly, similitude al- lareth to love, and likenesse is a speciall cause of liking. It is the phrase of S. Paul, who saith of Christ, that he *was made in the likenesse of man.*

2 Phil. 7.

MEDITATION. V.

ANd woman being made, not as man, of earth, but of man, and made in Paradise; was not taken out of the head, that she might stand over her husband; nor out of the feet, that she might be kicked, and trodden upon; nor out of any fore-part, that she might be encouraged, to go before her husband; nor yet, out of a hinder part, lest her place should be thought amongst the servants, farre behind her husband: but out of the side, that shee might remaine in some kinde of equality with him. And from his heart side, and a place very neere the heart, that his love towards her, might be hearted. And from under his left arme, that he might hold her with his left arme close to his heart; and fight for her with his best arme, as he would fight to defend his heart. It is one of the great blessings, which the Prophet pronounceth to him, *that feareth the Lord, Thy wife shall be as a fruitfull vine by the sides of thine house.* The vine branch may be gently bended any way; and being cut, often bleeds to death. And the wife is like a vine by the sides of the house: her place is not on the floore of the house, nor on the

Psal. 128 3

roose; shee must never be on the top of the
house. But there is a difference: the wo-
man must be a Vine, by the insides of the
House. But now begins a Tragedy. It is not
without a secret, that the Devill in his first
exploit, borrowed the shape of a serpent;
of which *Moyse*, *Now the serpent was more*
subtill then any beast of the field. The know-
ledge of the Angels, is more cleare, compa-
red with the knowledge of the Devils; and
moreover, is joyned with Charity: but the
knowledge of the Devils, is not joyned
with Charity, Justice, or other vertues;
and therefore, degenerateth into craft; ac-
cording to that of *Plato*, Πᾶσα τε ἐπιστήμη
χωρὶς οὐκ ἔστι δικαιοσύνη, καὶ τῆς ἀλλῆς ἀρετῆς, πωυρρία,
καὶ σοφία φαίνεται. Knowledge, not linked with
justice, and other vertues, is not wisdom,
but craft. And the serpent is crafty: For, if
he can passe his head, his long traine being
lesse and lesse, will easily follow: Hee will
winde, and turne any way: He flatters out-
wardly, with gawdy scales; but inwardly,
he is poyson: Hee watches for you in the
greene grasse, even amongst the flowers.
Wee see, that God suffers not the Devill to
take a shape, but such a one as will deci-
pher his practices. And the serpent which
deceived Eve, was crafty in a high degree
of craft: for, many write, that his making

Gen. 3. 1.

Plat. in Mc-
neceno.

Gen 3.5.

Gen. 3.6.

was upright ; and that hee was beautified with a head and face , somewhat like hers. And he , that had beene throwne from heaven , because hee desired to be like God , comes now with a trick to the weaker of the two ; and his first temptation, is a motion to the desire of being like God : *Ye shall be as Gods.* Hee knew by experience that the desire of being like God , was like enough to lay them low enough under him. And because they would be like God, Christ would be a man. And he comes with a faire apple ; a pretty thing for the curiosity of a woman, to look upon, and desire to touch, and play with. The holy Scripture gives three reasons, which moved her to eat of it : three reasons , besides the Devil's temptation ; every one being gathered from some conceived excellencie in the fruit. *And when the woman saw , that the tree was good for food : and that it was pleasant to the eyes, and a tree to be desired to make one wise, alas foolish woman ! shee tooke of the fruit thereof, and did eat.* Shee lov'd her belly too well : Shee delighted in glittering shewes ; and she would be wise above her condition. And these are three great faults amongst *Eve's* daughters. But as the profession of wisdom, so the desire of wisdom, which involveth knowledge of things above our degree,

degree, and out of our end ; is an adjunct of folly. *S. Paul* saith of the old Philosophers, *Professing themselves to be wise, they became fooles.* And she, desiring to be wise, became a very foole. And now, *Adam and his wife hid themselves from the presence of the Lord God among the trees of the Garden.* They add folly to folly ; they hide themselves from the presence of him, that is omnipresent. And they are fooles indeed, to think, the trees of the garden will be more true to them, then to God : or, that the Trees will hide an injury, done to one of the best trees in the garden. And they doe not hide themselves onely, but also, their fault ; and toss it from one to another. The man cries out : *The woman whom thou gavest to be with mee, shee gave me of the tree, and I did eat.* The woman cries out lowder then he : *The serpent beguiled mee, and I did eat.* They hid their sinnes, and incurred a curse : Wee, to avoid a curse, must confesse our sinnes, and lay them open. But, the woman makes her excuse with lesse fault, because shee was the weaker party, and taught by the example of her husband. And he throwes the fault upon his wife ; shee not back upon him, but upon the Devill. And the serpent, the Devils instrument in his appearance, was laid upon his belly for it : and bound to hard

Rom. 1. 22

Gen. 3. 8.

Gen 3. 12.

Ver '3.

fare, to eat dust, all the dayes of his life. And God goes in his curses, as they proceeded in their sinnes : he first curses the serpent, then the woman, and afterwards, the man, who sinned after them all. But had he stood, say the Interpreters, we never had fallen. And the Schoole-men give a sufficient reason ; for, he was the root both of *Eve* and us. And he cannot be freed from the greatest fault. For, it was more in him, to be deluded by his wife ; then, in her, to be deceived by the Devill.

MEDITATION. VI.

GOD being now constrained to banish *Adam* and his wife out of Paradise : stay'd them notwithstanding, within the sight of it. They were not banished into a farre Country : that they might know, they should be shortly restor'd : and that, having Paradise alwayes before their eyes, they might loath sin, the deadly cause of their expulsion. God created all this faire globe of the world, for man ; and therefore, did not fashion him before the sixth day, till the house was furnished, and made in all points, fit for his entertainment. All the strange variety of creatures, abiding either in Aire, Earth,

Earth, or Sea, were made such and such, to help him forward in such and such manner: to his supernaturall end: and therefore, God gave to no creature, an upright stature, and a tongue to speake, and praise him, but to man: because all the benefits, hee cast upon other things, were not given to them for themselves, but in order to man; being rather his, then their benefits. And both Angels, and man, having fallen from God, hee turnes away from the Angels, and turnes with a sweet face, and with loving embraces unto man. For, the Angels being endowed with most eminent abilities of nature, and that, highly perfected by Grace; and having no clog of body to waigh down the spirit, sinn'd of meere malice, without a Tempter, and without an example; and therefore, fell beneath the benefit of a Redeemer. One reason of this love of God to man is prettily expressed, by way of History: A man, and a woman were found guilty of theft; whereof the woman, was bigg with childe. The man having nothing to say for himselfe, is condemned, and sent away to the place of execution. The woman cries, and pleads, shee is with childe; and though condemn'd, is onely sent to prison; where shee gives such efficacious signes of her sorrow, and Repentance; that
after

after a while, she & the fruit of her womb, are set at liberty. Now the history turnes to a similitude; and the fable becomes true historie. The Angels had nothing to say, and their generations were compleat, one Angell doth not beget another, and were immediately sent to the place of execution. But *Adam* and *Eve* were both with child, their number was not up; hey radically contained in them, thousands of thousands that should come after them; and they were spar'd for their childrens sakes, till they were spar'd for their own sakes, & yet all were spar'd for Christ his sake, and wholly for his sake. And God hath so play'd the good Alchymist, with the sinne of our first Parents, extracting many goods out of one evill; that some curiously question, whether wee may, or may not be sorry, that *Adam* sinn'd. For, if wee are sorry, that hee sinn'd; wee are sorry, that God's deare children, as they still encrease their yeares, still encrease their blessednesse. For, where good and evill meet in combat, as now, after the dayes of Innocence, there is opposition, and resistance in the performance of good: where is resistance, there also is difficulty: and where wee discover a difference, and diversity, as well in the measure, as in the manner of resistance, there occurre also, degrees of difficulties:

culties : and, the greater the difficulty, the more pretious the reward. If wee are not sorry that he sinn'd, wee are not sorry, that God was abus'd, and his very first command broken. If we are sorry that he sinn'd ; wee are sorry, that many faire vertues have entred upon our knowledge, and practice, which otherwise, should never, either have beene practised, or knowne : no patience of the best prooffe, but occasioned by an injury ; no injury, guiltlesse of sinne : the cleanest exercise of our Charity towards our neighbour, supposes in our neighbour, the want of a thing requisite ; and all want of that generation, is the poore childe of sinne : the most high, and most elevated praxis, or exercise of our charity towards God, then flames out, when we seale our beliefe with our blood, in martyrdom ; no martyrdom, but usherd with persecution ; no persecution free from sinne. If we are not sorry that he sinn'd ; we are not sorry, that millions of millions of soules, shall now be lost eternally, lost, never to be found again ; which, if *Adam* had stood upright, had certainly shone with God in Heaven, as long as hee. And, if we are sorry that he sinn'd ; wee are sorry, that Christ joyn'd our flesh and soule to his Divinity ; expressed his true love to us by dying for us ; was seene by us here in
the

the world, and will feast even the corporall eye in Heaven, with the most delightfull sight of his blessed body, for ever. And, howsoever some think otherwise, if *Adam* had not sinned, Christ had not tooke our nature; for, he was not so much delighted with humane nature, as hee was desirous to die for mankind. And if wee are not sorry, that he sinn'd; wee are not sorry, that one sinne was the cause of all finnes; and all finnes, the cause of all punishments; and that, one punishment is behind, and waits for us in another world; with which, all other punishments, put together, and made one punishment, are in no kinde comparable: and that I, and my neighbours, and he that is abroad, and perhaps now, little thinks of such a business; are all ignorant, how we shall dye, now we are borne; how wee shall end our lives, now wee are alive; now wee are put on, how we shall get off: and when the Ax is laid to the root, which way the Tree shall fall; and what shall become of us, everlastingly. Be wee sorry, or not sorry, *Adam* sinned. It being done, God's will be done. And yet, because it was but, his permissive will, his will of sufferance: and hee suffers many things against his will; not of necessity, but because he will; I will be sorry that *Adam* sinn'd, that is, offended God.

God

God made the soule of man, as upright as his body, and clothed it with the white garment of originall Justice. God being the fountaine of all power, grace, and sufficiencie, could have hindred the fall; but because he was not his neighbour, nor obliged by any law, (for, who should give a law to the first Law-giver?) and to demonstrate the full extent of his dominion over his creatures, he would not: and having left man *in the hand of his owne counsell*, and set within the reach of his hand, *fire and water*; and man having wilfully plaid foule, God strived to make the best of an ill game: and therefore, hee drew from the fall of *Adam*, besides the former benefits, a more ampie demonstration of his power, wisdom, justice, providence, and chiefly, of his charity; the triall of reason, the triumphs of vertue in all kindes; and the greater splendour of his Church. It is as plaine, as if it were wrot by the finger of God, with the Sun-beames, which *St. Austen* saith, speaking of God, *Non sineret malum, nisi ex malo sciret elicere bonum*: He would not suffer ill, if he did not well know, how to strain good out of ill, and sweetnesse out of sowerneesse. O sweet God, I have committed a great deale of sower evill; come in thy goodnesse, and draw good and sweetnesse out of it; the good

*Aug. de corrupt.
et grat.
cap. 10.*

good of Glory to thee ; and the sweetnesse of peace to mee , both here and hereafter. Thou hast held my hand in all my actions, as well evill as good ; as a Master, the hand of his Scholler, whom he teacheth to write; and in evill actions, I have pulled thy hand, thy power, after mine, to evill ; which was onely evill to me, because I onely intended it : in good actions, thou didst alwayes pull, hold , and over-rule my hand ; and truly speaking, it was thy good ; for I of my selfe cannot write one faire letter. And I know, thou hast not suffered me to run so farre into evill, but thou canst turne all to good. An infinite wisdome, joyn'd with an infinite goodnesse , can joyne good in company with evill, be it as evill as it can be.

MEDITATION VII.

ANd if now , I clip away an odd end of ensuing time ; a little remnant of black and white, of nights and dayes ; a small, and contemptible number of evenings, and mornings ; wee strong people , that now can move, and set to work, our armes, and leggs, and bodies at our pleasure ; wee that look so high, and big withall ; shall not be, what now we are. For now , we live, and pleasing thoughts passe through our heads. We
runne,

runne, we ride, we stay, we sit downe; we eat, and drink, and laugh; We rise up, and laugh againe; and so, dance; then rest a while, and drink, and talk, and laugh aloud; then mingle words of complement, and actions of curtesie, to shew part of our breeding; then muse, and think of gathering wealth, and what merry dayes we shall enjoy. But the time will suddenly be here, (and it stands now at the dore, and is coming in) when every one of us, from the King (God blesse his Majesty) to the Beggar (God sweeten his Misery) shall fall, and break in two peeces, a soule, and a body. And the soule be given up into the hands of new Companions, that we never saw; and be carried either upward, or downward; in a mourning weed, or in a robe of joy; to an everlasting day, or a perpetuall night: which we know, there are; but wee never saw to be, nor heard described by any, that saw them. And when the body shall bee left behind; being now, no more a living body, no more the busie body it was, but a dumb, deafe, blind, blockish, unsensible carcasse; and now, after all the great doings, not able to stirre in the least part; or to answer to very meane, and easie questions; as, how doe you? are you hungry? is it day or night? and be cast out for carrion, (it begins

Ez. 24 8. 9.

S. Greg.

gins to stink, away with it) for most loathsome carrion, either to the wormes, or to the birds, or to the fishes, or to the beasts. And when the holy Prophecie of *Esay* will be fulfilled: *The mirth of tabrets ceaseth, the noise of them that rejoyce endeth, the joy of the harpe ceaseth. They shall not drink wine with a song. Nor yet, without a song: And there shall be no joy, but the joy of Heaven, no mirth, or noise of them that rejoyce; no singing, but in Heaven. O wretched Calah that built the first Citie upon earth, because he was banished from Heaven! Ille primus in terra fundamentum posuit, saith St. Gregory, qui à soliditate cœlestis patriæ alienus fuit; He first layd a foundation upon earth, who had no foundation in Heaven.*

MEDITATION. VII.

THere are, I am certaine there are, many poore forlorne soules now in Hell, and burning in the bottome of it; groveling beneath all the crowd: and some now, at this instant dying, and sending out the last groane, brought mournfully from the lowest depth of their entralls; that would give if they had it, all the treasure of a thousand worlds, for one houre of life and health, to

runes

run through all the acts of vertue in . But they cannot come back : nor shall vve when we are gon ; and going vve are every day, whither God knowes, but certainly, to some new . and strange Countrey, by Death. The den of a Dragon is a darke place, and full of bones. There is a vast, and hideous den; and the bloody monster, that dwelleth in it, is called Death. In the way to which, all the prints of the foot-stepps, looke towards the Den ; not one backward : *vestigia nulla retrorsum* : no coming, no sending back, to enforme our friends, vvhath kind of entertainment vve have had, since we left them : no sending a description of the place we are in; or a relation of the severall passages, betwixt u, & our companions . There is no distinction of persons. The great Emperor must come downe, must, he cannot hinder it with the power of all the World. The great Emperor must come downe from his imperiall Throne, into his Majesties grave : and be covered with earth; like that, vve now tread upon. And his powerfull Subjects, the peers of his land, must stand quietly by, and see him buried. We never yet, heard of a souldier, so valiant, and fortunate, in his adventures, that he conquer'd Death. If *Alexander*, after all his victories, could

G have

have enjoyed the privilege of not being at last led away Captive by Death, he would have given all his winnings, the vvhole World for his ransome. But it might not be, it could not bee. Great *Alexander* is dead; and all his greatnesse buried vvith him. And great *Alexander*, for whom, one World was too little, because hee was great; hath now left to be great; and is become little himfelfe, a little handfull of dust, or clay, or dirt; and is contented vvith a little, a little room under ground, or in a worse place. O the sweet equality, which God as a Creator, and a Provider, obserues in the disposition of humane affairs! The Prince, and common people, doe eat, and drink, and sleepe, and see, and hear, and smell, and taste, and touch, and speake, and laugh, and cry, and stand, and go, after the same manner. One is made in all parts, like the other: And all creatures but man, give as little respect, and yeeld as little obedience to the Prince, as to the peasant. The Sun doth shine, the fire burn, the rivers do run equally for all. And both the king & subject, are sick, & die the same way. the heads, and their hearts ake alike; And they both dy by giving up the Ghost: And they both looke pale, and black, and groane before they give it. And when they are both dead

dead, and buried, howsoever when they lived, their conditions were very much different, and they scarce ever saw one another, their bones and ashes are sociable, they will mingle together. And then, the clearest eye cannot discern or distinguish the one from the other: no man can truly say, this dust is the softer, the finer mold; looke you, this is royall dust.

MEDITATION. IX.

THe Prophet *Jeremy* speaks out: *O Earth, Earth, Earth, heare the word of the Lord.* Stay, great Prophet; why thrice Earth? Earth indeed, we are: but, when you have once call'd us so, it is the most: yes truly, and all you can say. You seeme to multiply tearmes, and the same tearmes, without necessity. No; I doe not what I seeme to doe: Earth, thou that wast in the beginning, framed of Earth, Earth, thou that art now compacted of Earth, howsoever cast in a new mold: Earth, thou that must shortly resolve, and drop again into Earth: *Heare the word of the Lord.* The second, and middle condition of these, placed betwixt, made of Earth, and to be turned againe into Earth, is but

Jer. 22. 29.

Esay 40.6.

32.

a meane state, to heape up weakh, and build faire houses in. S. Iohn Baptift was cal'd a voice; not that he was like the Nightingale, to which one sayes, *Vox es præterea nihil*, thou art a voice, and nothing but a voice. He was cal'd a voice, as the fore-runner of Christ; because in speaking, the voice was always heard, before the word: And so it was, when God spake to the world the best words. & by the best word. *The voice said Cry. And he said, what shall I cry? All flesh is grass, and all the goodnesse thereof, is as the flower of the field.* This voice was not a voice onely; for it spake, and said, Cry Annuuall way of proceeding. Sure we shall heare of some great, and weighty matter. Let mee understind holy Scripture with the same spirit, with which it was written. Hee doth not say, as the flower of the garden. For (we know) the Garden is commonly hedg'd in, and strongly defended from the incursion of beasts, well furnished with shades, and shelters: But *the flower of the field*, the wide and open field, where the flower is soon parched, and dried to a powder, by heat; soone pinched, and left for dead, by the cold: quickly eaten by beasts, which know it not to be a flower; quickly cropped by a silly girl, or wither in her bosome: or, if it scape all the

at least, bruised and trod upon by passengers, or (which is worse) with the rough feet of cattell. And if Heaven and earth should be still, and not afford a danger; one betwixt both, the middle region of the Aire, would knock it downe with hales and stones. And as the goodlinesse of flesh, is like the flowre of the field; so flesh it self is as grasse; vvhich though it bee somewhat more durable then the flower; hath but a very short time to bee greene, or to grow. *Amicitia, saith Aristotle, quæ super inhonesto fundatur, durabilis non est,* The friendship which is grounded upon dishonesty, cannot endure. And the soule and body agreeing in sinne, cannot long agree; their peace will be quickly broken by sicknesse, and then perhaps, they part.

Arist. Ethic.

MEDITATION X

ANd therefore, the memory of death, shall stand like a Seale of virgin Wax upon my heart, to keepe the World from looking into the secret. Methinks, I see now, here, before mee; a man lying very sick upon his Death-bed. How pale he is! He had a fresh and youthfull colour, the other day, *heu quantum mutatus ab illo!*
G 3 alasse,

alas, how much hee is changed from the gallant man he was ! How his breath labours ! how every joynt shakes for excess of pain ! How every veine trembles ! His skin is drawne strait to the bone through all his body. His eyes fix constantly upon one thing, as if there hee saw the dreadful sentence of his eternity. Two black circles lay seige to his eyes on every side ; and it seemeth, that for feare, they are sunke inwards, as if they would turn presently, and looke upon the deformity of the soule Heake ; with what a lamentable accent he groines ; I remember, I have heard some that soon after came to this point, sing, and laugh heartily. Poore man, how little all his pleasures have profited him ! Such a rich purchase, the favour of such a noble man, such and such a merry meeting, what doe they help in this agonie ? his freinds are present : yet of themselves, they are miserable comforters : they may looke sorrowfully, speake mornefully, cast themselves upon their knees, and pray for him : but they cannot doe the deed, they cannot helpe him : humane power stands amaz'd and can do nothing. You, do you heare ? what thinke you now of going abroad, and being merry ; your old companions are at the doore : Look to your goods, and your selves.

selves, your house is on fire : not a word.
 And the little life, which as yet, keeps weak
 possession, is so dull'd, and over clouded
 with the pangs of Death, that hee cannot
 raise from the fog of his body, one clean
 thought towards God, or Heaven. Hee is
 ready now to leave every thing, but his
 sinnes, lands, house, friends, gay clothes,
 the gold in the box, and jewels in the
 Cabinet, and all. See, see; he is going, hee
 stands upon the threshold, Death lurkes in
 yonder corner, and aimes at the heart; and
 though it move so fast, Death will not
 misse his marke. Hee has beene an Archer
 ever since the world began. There flew
 the arrow. Here is a change indeed. His
 Soul is gon: but it would not be seene; Not
 only because it could not, but also because
 it was so black. Now dismisst the Physi-
 an; and pray him to goe, and invent a pre-
 servative against the poyson of Death.
 Close up the dead mans eyes; hee will see
 no more. Shut his mouth; hee has left ga-
 ping for aire: all is past, hee will never
 give an other crosse word. Now cast the
 beggerly wretch an old sheete; and throw
 him out to the wormes; or after three days
 hee will poyson us; and then, we shall bee
 like him. It is a true speech of saint *Hierom*,
 with which, hee puts the latter stamp upon

Hier. ep. ad
Paul.

1 Cor. 7. 31

Reve. 7. 9

Sen. ep. 2.

the soft heart of *Paulinus*, to whom hee writes, *Facile contemnit omnia qui se semper cogitat esse moriturum*; Hee doth easily contemne, and with a violent hand throw under him all things, who thinkes, he standes alwayes with one foote, in his grave. O my soule, heare me : let me talke to thee in a familiar way. The corporall eye, this eye of man, seeth nothing but figure or fashion, and colour; no man ever saw a man, onely the figure or fashion, and colour of a man; and these are outward, and superficiall things, which onely flatter the eye. And *S. Paul* faith worthily : *The fashion of this World passeth away*. The man dyeth, the lid is drawn over the eye, & the fashion or figure disappeareth; is not seene. The House-keeper hath changed his lodging; & the windows are shut. Call him at the doores, of his eares, tell him that his wife and children are in danger of their lives, and that they call to him for help; the windows remain shut still. *Here is the mind, which hath wisdom*. There is nothing in this great World, for a mortall man to love, or settle upon. Hee that will love, ought to love wisely; he that will love wisely, ought to love good : Good is not good if it be not permanent; & this World passeth away. *Nihil tam utile est quod in transitu proficit*, faith *Seneca*; nothing is so completely profitable, as to profit when it on-

ly passeth. And verily, this world hath bin
alwayes a Passenger : for, it hath passed from
age to age , through so many hundred gene-
rations, by them , and from them , to us.

Adam liv'd a while , to eat an Apple , and
to teach his posterity to sinne , and to dye :
and the world passed by him. *Caine* liv'd
a while, to kill his honest brother *Abel*, and
to bury him in the sands, as if God could not
have found him , or the winde have disco-
vered what was done , and afterwards,
to be haunted with frightfull apparitions ;
and to be the first vagabond ; and the world
passed by him. *Noah* liv'd a while , to see
a great floud , and the whole world sinke
under water ; to see the weary birds drop
amongst the waves , and men stifled on the
tops of Trees and Mountaines ; and the
world passed by him. *David* liv'd a while,
to be caught with a vaine representation,
and to commit adultery ; to command mur-
ther, and afterwards, to lament, and call him-
selfe sinner ; and when he had done so, the
world shuff'd him off, and passed by him.
Salomon liv'd awhile, to sit like a man , up-
on his royall throne , as it were guarded
with Lyons ; and to love counterfeit pi-
ctures in the faces of strange women : and
while he was looking Babies in their eyes,
the world stole away , and passed by King

Salomon,

Salomon, and all his glory. *Indas* liv'd a-while, to handle a purse; and, as an old Author writes, to kill his Father, to marry his Mother, to betray his Master, and to hang himselfe; and the world turn'd round as well as he; and passed by the Traytor. The Jew liv'd a-while, to crucifie him, who had chosen them for his onely people out of all the world; and quickly after the world weary of them, passed by them, and their Common-wealth. The old Romanes liv'd a-while, to worship wood and stones; to talk a little of *Iupiter*, *Apollo*, *Venus*, *Mercury*; and to gaze upon a great statue of *Hercules*. and cry, hee was a mighty man: and while they stood gazing, and looking another way; the world passed by them, and their great Empire. The Papists live a-while, to keepe time with dropping Beads, or rather, to lose it; to cloath images, and keepe them warme; and to tell most wonderfull stories of Miracles, which God never thought of, but as he fore-saw, and found them in their fancies; and in the midst of a story, before it is made a compleat lye, the world passes by them, and turnes them into a story. The Jesuits live a-while, to be call'd Religious men, and holy Fathers; to frame a face; to be very good and godly in the out-side, to vex, and disquiet Princes; to

slander

stander all those, whom they cannot, or gaine, or recover to their faction : and the world at length, finding them to be dissemblers, dissembles with them also, and looking friendly upon them, passes by them. The painted wall tumbles ; and then, *Woe to you Hypocrites*. Wee live a-while, a little little while, to put our cloathes on and off, to shew our selves abroad ; to be hurried up and downe in Coaches, and to be proud that wee passe with such a noise ; to heare newes, and to talk vainly ; to heap sin upon sinne ; and the world weary of the burthen, passeth by us : and presently, God heapeth punishment upon punishment. Foolish men and women, how we sweat, and spend our selves ! we see the spade working, and deep graves digg'd every day ; and yet live, as if we did not beleewe we should dye. In the streets, one goes this way, another in hast, that way ; a third crosses the way, turnes againe, then looks behind him, and would faine goe two wayes at once. It is wonderfull. How stirring, and busie wee are about the present things of this world, τα παρόντα, so called by the Apostle, because nothing is ours, but what is present. He is a fond, and miserable man, that pleaseth himselfe in the thought of any thing, but God and Heaven. Fix here, my soule, and thou shalt find
more

more true, and solid pleasure, in one meditation of Heaven, though it is absent, than in all earthly things, although present, and before thee.

MEDITATION XI.

THe soule being created for God, and bearing his image, or stamp; God is the most proper end of the soule: as the earth (if it be lawfull to compare great things with little) is the most proper place of a stone. And therefore, a stone being tossed from the earth, as soone as it can shake off *vim impressam*, the impression of the force which mov'd it; that being out of breath, and spent: if there be no stop, it presently returnes with all possible haste (as it were glad being let goe, and set at liberty) to the earth, which ownes it. And so, the just soul to God. The soule *in statu conjunctionis*, in the state of her conjunction with the body, being wedded to it, as to a fellow-helper; sees by the eyes, heares by the eares, and in a manner, feels by the body. Now, the soule having beene created in the body; and never yet us'd, but to this kinde of knowing by the senses; is so busied, so kept in
 conti-

continuell work, and so amused with the representations of the senses, that shee is little urgent in the desire of her end; as being tooke up with great diversity of other imployment; which being alwayes new, and therefore strange, begets a zealous attention in the soule; and so, turnes her from God. It is true: if she listen to the whisper of an inspiration, or, heare a discourse of heavenly things; she likes it well, and feels a pleasant tickling of sweetnesse, because it is agreeable with her end: and then perhaps, the desire of her end awakes, & sits up: but other occurrences, calling earnestly for admittance; the soule gives way; and the desire of the last end, lyes fairely down, and sleeps again. But the soul, being now *in statu separationis*, in her state of seperation from the body, they having been newly divorced: and missing her body, and her accustomed way of knowing by the senses: missing the former use of the world, and the things she saw, and heard in the body; thinks presently, where am I? I am another kind of creature. Then being freed from all hinderance, she begins to stirre towards her end. For now, she is like a stone, as farre in the ayre, as it can goe; vvhether it cannot rest, but quit of the force, gives back: and furnished vvith Guides, shee flies vvith all readinesse
to

to God, in his Kingdome, the place of installment, as to her last end. Here I have the reason, why the Divines say, that where as there are two much different paines in Hell, *pœna sensus*, the paine of sense, caused by the fire of Hell; and *pœna damni*, the paine of losse, by the losse of God: the paine of losse, is the greatest. For, the reprobate soul, being thrust out of the body, and having received her doome in the very place of her expulsion; is struck presently with a strong apprehension of her end; and of the worth, and excellency of it; and of her miserable solitarinesse without it: from which, shee being turned; the wound bleeds, and shee suddenly cries out, wanting a Comforter, My end, where is my end? I misse something, the best thing, what? God. O, where is God? I misse my end. And then, shee catches at him; and misses: and missing cries out; and catches again: and still misses, crying, I want rest, in my end, in God. Where is my end, that is God; and God, that is my end? There is no rest for a soule out of the body, but in God: as there was no true rest, for a soule in the body, but in God. I have bin long at hard labour, & now in the end, I would rest, in my end. For, I cannot be at rest, without my end. O my end! while I continue without my end, my torment will continue

continue without end. O, what shall I do? Where shall I begin? How shall I end, without my end? And then, catching at her end, shee is caught her selfe away to hell fire, and carried farther from her end. Where she shall be alwayes catching, and alwayes missing: alwayes seeking, and never finding: alwayes complaining either of her paine, or, of her losse, (but most, of her losse;) or, of her losse of all, but her paine, and her losse; which she would faine lose, but cannot: from which most wofull estate, God deliver me. But the just soule, presently after the first apprehension of her end, shall be joynd unseperably to it: in which end, shall be the end of all earthly motion, and therefore, all rest. *Blessed are the dead*, saith St. Iohn, whom *Dionysius* salutes by the name of Divine, *which dye in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labours.* But of the damned, hee sayes confidently in the same Chapter, *they have no rest day nor night.* Have I heard a malefactor, appointed by judgement to be starved, after the gnawing, and devouring of his owne armes, crying, bread, bread? If I suppose, he cryes, rest, rest; it is the voyce of the damned person.

Revel. 14.
13.
Dionys.
Arcop. in
ep. ad Jo. an.
in exilio
agente.
Ver 11.

MEDITATION. XII.

VVE see many times, and most commonly, men and women, lying on their death-beds, some little while before their passage, or departure, in wondrous trances, took away from their senses. At which times, some look very cheerfully, smiling like Angels; and send from them, shoots of joy, and gladness. And some looke frightfully, and fill their death-chamber with shrieks, and clamours. We cannot in the generall, give the causes of these different effects. For the most part, it is thus. At such a time, the soule heares her house crack, and now, threatning a fall. And she sees, that after the fall, all the house will be so confus'd, and out of order, that shee will not be able to stirre about, or doe any thing belonging to the keeping of a house: and that then, there will be no reason, why shee should rather be in her house, then in any other part of the world. And in a manner, rising to goe, and likewise being call'd, and also, thrust forwards, she puts on. And going, she holds by the heart, and stands, as it were, with one legge in the house, and one without: and peeps abroad, to discover, whi

whither she is going : as never having been out of the house before. And according to the sight of the place, she must now take to; she frames, and alters the body in her departure. And certainly, in this point of time, the man being shar'd betwixt life, & death, betwixt this world and the next; the soule sees, either a breaking of day, or a beginning of night. And so, turning againe to the body, either to bid it farewell, if she be happy : or, with a desire to catch hold againe, and stay, if unhappy; works upon the body according to the apprehension, she hath of the place shee goes to, gained in the discoverie. Here will I wish well to all persons : *O that they were wise, that they understood this, that they would consider the latter end.* The wise man, will understand it; and the understanding man, will consider it.

Good Lord, Lord God bleſſe us, and give us grace; at all times, morning and evening, day and night : in all places, abroad, and at home; in bed, and at board, to prepare for this dangerous passage. When wee must be turn'd going, one halfe of us, and the halfe, wee never saw; and yet, the better halfe; and that alone : and be posted out of dores, from a fleshly Tabernacle; from a house, which of all houses of that kinde, is onely knowne to us : a house, which was

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built

Deut 32.
29.

Gen 39 12

built for us, and which falls, when wee goe from it : to a new kinde of being, which as yet, we cannot conceive, nor know by any kinde of intelligence. When wee shall goe from place to place, wee know not how ; and see, wee know not how ; and expresse our mindes to spirits like our selves, wee know not how ; and receive their mindes, & meanings again, we know not how ; and doe many other things, we know not how ; nor can any man, that never dyde, tell certainly. O what a joyfull time will it be, when wee shall have put off our body, and left it amongst our friends, as *Ioseph*, his garment in the hands of *Potiphars* wife, and he left his garment in her hand, and fled, and got him out : and shall have escaped out of this wicked world, innocent ! when our sinnes shall not come crying after us : as they doe after the wicked soule. I am thy drunkenness : I did often drowne thee, and wash thee away from God : but thou didst never drowne me, and wash mee away from thy selfe, with teares of Repentance : Though I am thy drunkenness, I have found the way after thee. I am thy sinne of swearing : I was stay'd in the Porch of thy body, by my mouth, to thy last houre in the world : I swore, thou shalt not cast me off : I was thy wantonness : I was thy chamber-

chamber-sin ; and I will not now, be turn'd abroad. I am thy covetousnesse : and I did so farre covet to be with thee , and thou with mee , that Death could never part us. I am thy Anger ; and I am not so angry , but I know what I doe : I will not be so base ; after all our great acquaintance, to leave thee in my anger, when thou hast more use of me: For now, thou shalt be most outrageously angry with God , and all goodnesse. I am thy Pride : and now I have done my part in the world, I am onely proud of thy company : it is all my ambition, to follow thee. But the just soule goes away quietly, joyfully, and securely, guarded with Angels ; and is troubled with no such noise.

MEDITATION. XIII.

VWhen a man hath long dwelt in a strange Country, divided ; yea, far distant from his deare Father, & friends ; and now at length, begins to travell homewards : how often in his way, does he fashion to himselfe in his thoughts, the face of his beloved Father , his words and gesture. Indeed, as hee goes, hee takes many a weary step ; hee sweats often ; hee blowes ; and is sometimes ready to faint : But, hee

H 2

cheeres,

cheeres, and cleares up himselfe; hee calls up a good heart, and thinks: when I come home, (and at the very name of home, the poore man looks cheerfully) they will run, and tell my Father, I am come. And my Father will presently start, rise up, and say, Are ye sure 'tis he? (I shall heare him, before I see him) And not staying for an answer, he will make hast towards me: and seeing me, change his countenance, and run to me, and embrace me with both his arms; and, if he be able to speak for joy, cry aloud, welcome childe: and then, his joy having gone through all the expressions of joy, will borrow teares from sorrow; and then, hee will laugh; and then, cry againe; and then, again laugh: and the good old man will be so merry. And though I be a little wet, and weary now; this will have a quick end, and I shall have warmth, and ease enough then. We are here, poore banish'd creatures in a strange land; very farre from our Country: wee are travelling homewards, or woe to us: Wee stick oftentimes in the dirt; and stumble in the stony way: we are wet, and weary: wee sweat: every bone of us akes, heart and all. But the comfort is, All this will have an end suddenly: and when we come home, we shall see our Father, whom we never yet saw. (For, we

wer

were tooke from him being very young.) And, without the help of a Messenger to carrie the newes, hee will know, wee are come : and rise up, without stirring : and be with us, without running to us : and embrace us, and hugg us in his armes ; and cry to that man, and to this vvoman ; vvelcome childe, deare childe vvelcome. Wee shall looke upon him, and hee upon us : and at the first sight, we shall know him to be our Father, though wee never saw him. It is very strange, but more true : Should God conceale, and hide himselfe from us, vvhen vvee come to Heaven, and leave us in his roome, the most glorious Angell of them all, to looke upon ; vvce should naturally know, the Angell vvere not God. The soul out of the body, knowes naturally God to be God, Angels to be Angels, Devils to be Devils : as vve naturally know, and distinguish men and beasts : and as *Adam* in his Innocencie, knew to call every creature by his proper name. The *Septuagint*, or seventy Interpreters, in the fift Chapter of *Esther*, have related the Story of *Esthers* comming into the presence of King *Assuerus*, seated in state upon his royall throne : to whom, no man or vvoman might approach, but entertain'd with the sentence of death, not being call'd ; more largely, then the ordi-

H 3

nary

*Transl. sept.
in: cyp. in
5. cap. Est.*

25. 3.

nary vulgar editions have. They report, that vvhhen shee first appeared before him, her countenance vvas divided betwixt fear, and shamesfastnesse. First, a modest blush ran over all her face; and then, a palenesse: quickly after, she began to faint, and suffer a kind of ecclipse of Nature: Shee fell into the armes of one of her mayds; and she vvas not able to looke upon him, or stand before him: till hee rose from his throne, caught her into his armes, and said, *What is thy request? it shall be even given thee, to the halfe of the Kingdome.* Faire more vveake, and afflicted, vwould be the case of a soule, appearing in the presence of God; did not God himselfe enable her. The splendour of his Glory, vwould appeare so bright; that hee could not be look'd upon. The greatnesse of his Majestie, vwould shew it selfe so terrible; that hee could not be endur'd. And therefore, hee does as it vvere put out his hand, and lift up the soule, being fallen before him; and then, she takes courage, and runnes upon him, as a pretty little mayd into her Fathers armes.

MEDI-

MEDITATION XIII.

BUt the vvicked, besides their present punishment, must expect a dreadfull sentence in the Lords day : *Depart from me yee cursed into everlasting fire, prepared for the devill and his angels.* What horroure, vvhat fearfull trembling, vvhat a mighty confusion of severall cries, vvhat howling, vvhat bellowing vvill there then be ? how they vvill be tormented, even before they are dragg'd to the torment ? *Depart from mee.* O gracious God, (perhaps they may reply) remember, vve are thy creatures : and thou canst not but remember ; for, vvee depend now, in our being, of thee. We vv ere made by thee, and for thee : let us not, O let us not be divided from our last end : for, after such a divorce, vvee shall never enjoy repose, or take any rest : vv hich every thing, vv ith all the bent of nature desires. If we should goe from thee now, wee should never know, vv here to meet vv ith thee again. Wee are made according to thine owne image : O drive us not from our patterne. Shall we part from thee, in whom are met the excellencies of all creatures, in a most excellent manner ; purified from all stain of

Mat. 25. 41

imperfection : and in whom, all finite perfections are infinite ? From thee, who art the great sea, out of which, all Rivers run, and to which, they owe themselves, & return. Wee were the master-peece of all earthly creatures : When thou hadst created all the spacious Universe, thou diddest draw an abridgement, and Epitome of it, againe to us : and nothing was found in the whole Volume, which was not touch'd, and mention'd in the Epitome. All other creatures were framed looking downwards, towards the earth ; as having nothing heavenly in them, or in heaven to hope for : thou gave us faces, erected towards thee, and heaven. And since we have look'd towards thee, so long ; let us be with thee now in the end, we beseech thee. No : *Depart from me.* Ye have no part in me. My merits, by which yee hope for mercy, are so farre from helping yee, that they rise in judgement against yee. *Depart from mee*, and goe to him ye serv'd ; demand your wages. If then we must goe and goe from thee ; at least, good Father, give us your blessing before we go. Set a mark upon us : that when we are found by thine, and our enemies, they may know to whom we belong ; and spare us, for fear of thee. Thou that hast so great store of blessings to give ; we hope, hast one yet,

from

store for us. We crave but a small blessing. *O, it is a little one.* Thou art our Father, (witness: our Creation) and it is a chiefe property of a Father, to blesse his children. No. *Depart from mee yee cursed.* In place of a blessing, take the full curse of your Father; as having beene most prodigall, and disobedient children. I catch from yee, all your title to mee, and my Kingdome: and because yee have followed him, who had my first curse, share curses with him. If, if then, wee must goe from thee, and goe accursed; Yet appoint us, blessed God, a meet, and convenient place for our residence. Create a fruitfull peece of ground: let a goodly Sun daily shine upon it: let it have sweet, and wholesome ayre; and be stor'd with fruits and flowers, of all formes, and colours: Give us under-creatures in great variety, to serve fitly for our uses. And because we are enforced to goe from thee, the source, and fountaine of heavenly sweetness; afford us plenty of earthly pleasure, which may in some sort, recompence our paine of losse. Speak but the old word, *Fiat*, let it be; and such a place will presently start up, and shew it selfe. No: *Depart from mee yee cursed into fire*: Though I intended not the burning of spirits, and soules. For, I am faine to lift, and elevate fire above it.

Gen. 19.
20.

it's nature, (O the wisdom of God !) to such an extraordinary way of action, because sinners have transgressed the Law of nature in disobedience. You sinned against nature : I punish above nature ; because I cannot punish against nature, vvho am the prime Origin of nature, and may not proceed against my selfe. Fire ? Alas that ever wee were borne. Of all the foure Elements, of which, the world consisted, it is the most active, and curious, and searches farthest : and where it but onely touches a sensible thing, it is seconded by a paine unsufferable. Thou didst create fire for mans use ; and shall it now, rebell against man, as man against thee, and become his tormentor ? Who is able to rest in fire ? The very thought of it, burneth us already : we are tormented : Come, come, let us run away, but whither ? Lord God, if it be irrecoverably in thy Decree, that wee must goe thus naked, as we came into the world, and went out of the vvorld ; into fire : let the sentence stand but for a very short time, quench the fire quickly : halfe an houre will seeme a great while there : and be alwayes mindfull, that they are thy creatures, vvho are in the fire : that they are men and vvomen, whose nature thou hast exalted to a personall Unity, with thy Divinity. No :

Depart

*Depart from mee yee cursed into everlasting fire: It was kindled by my breath: and it hath this property, amongst other strange qualities; that it is an unquenchable fire: as long as I am God, it shall endure, and yee shall roile in it: which being the most active, and powerfull amongst inferiour creatures, hath a charge to revenge the injuries done to God, and all other creatures, by man. O horrible! Yet heavenly Judge, alot to vs some good Comforters, whose smooth and gentle words may, if it can be, sweeten our torment, and somewhat dull the most keene edge of our extremity: Let the Angels recreate us with Songs, and Hymnes of thee, and thy blessednesse; that we may heare at last, that sweetly deliver'd, which others in a full manner enjoy. No, no: to the rich man in the Parable, I did not grant one of his requests, which he made from hell: nor will I meet your desire in any thing. Therefore, *Depart from mee yee cursed into everlasting fire, prepared for the devill and his angels.* They shall be your good comforters: such as will triumph in your miseries; and your most deadly enemies: who will now discover to yee, all the deceits and by-ways, by which they led yee captive from mee; and give yee every houre, new names of shame, and reproach. Here will be a noise, and*

and clamorous out-crie , shall fill all the world with shrieks. O the divine excellency of holy Scripture ! It wil not be long to this time. And then, the world will be gone, or going, and all on fire. Shall I ever forget this day ? Shall any idle mirth, or vaine tickling of pleasure , or profit , put mee beside the most necessary thought of this day ? Shall not the consideration of this day , crush out of my heart , many good , and ready purposes ? As , Lord open my eyes ; touch them with earth , and cure my blindnesse : that I may see , what I am made of , and perceiue the truth of things. For , sure I will here stay , and begin a new course in the way of Heaven : I will no longer be blinde , and senselesse. That side , which , I am weak and batter'd , with Gods holy help I will reparaire : I will now waite my garment ; and afterwards , hold it up on every side : When a Temptation stands in armes against mee , I will fight valiantly under the banner of *Michael* the Archangel against the Dragon : vvhhat if the common Souldiers be fearfull , and timorous creatures ? our Generall is a Lyon : I will search with a curious eye , into my heart , and dig up all the roots of sin. *My soule is continually in my hand* , saith holy *David* ; And my soule shall never be out of my hand : the

Psal. 119.

119.

turning it continually, I may observe, and wipe away the smallest spot: and make up every cranny, by which, the devill enters. O Lord, hold thy hand now, once more: Forbear a little; and all my study shall be, to please thee: in all companies, in all places I will remember thee: And when a sin, to which, I have been formerly accustomed, shall come againe for ordinary entertainment, I will fright it away with the remembrance of these powerfull words, *Depart from mee yee cursed into everlasting fire, prepared for the devill and his angels.*

I will ask my self one question; and then, I will have done, that I may begin to doe. Canst thou dwell vvith eternall fire? If thou canst, and vvilt doe nothing for love; goe on in the old vvay. But if thou canst not dwell vvith eternall fire; stop here, and repent; that thou may'st come at last, where they are, of whom it is said, *The soules of the righteous are in the hand of God, and there shall no torment touch them.* For then, *Tout va bien*, as it is in the French phrase, *All goes well.* I most earnestly commend these Meditations, and others in this Booke, going under the name both of Meditations, and Considerations, to all good Christians: that they will vouchsafe to make use of one or more of them, in a day: that the J. suits, and others

Wisd. 3.1.

others beyond the Seas, may cease for shame, to boast so vainely, that none frequently meditate upon God, and good things, but they. For their Meditation which treat of true Subjects, I commend them sincerely: But, all their Meditations are onely naked, and short *poyns*, (as they call them) and they leave him that meditates, to discourse upon them; which many cannot doe, and but few can well doe. *St. Austen* hath given us an order, which they observe not.

CHAP. 14.

BEfore I leave *St. Omers*, I must needs give you a gentle touch of the Jesuit Hypocrisie there. For, besides other follies of that rank; they have set up a large picture, in a faire roome above staires, where the Schollers come every day. In vvhich are pictured two ships at Sea; and one taken by the other: A ship of Hollanders takes a ship of Spaniards, wherein many Jesuits are. The Hollanders look fierce, and cruelly: the Spanish Jesuits, have all good and heavenly faces. The Hollanders having bound the Jesuits, hand and foot; and throwne them over-board; they sink, and

dye like men, a spectacle full of horreur; onely some of them appeare floating upon the water, (I suppose, their galls are broken) with faces very like dead Saints. But one of them amongst all the rest, can neither dye nor sink, because he beares a Crucifix in his hands, though they are bound; and the Painter hath given him a better face, then all the rest. I would to God, these people did either love God truly, or not make a shew, they love him. And their labour is not onely, to bring the Schollers in admiration of other Jesuits by false wayes: but also, of themselves. For, they had one in their house at that time, who had beene stung by the old serpent; and was more crafty, then religious, in the report of all disinterested persons, that knew him: Concerning whom, part of the zealous Boyes beleev'd, (and whence could this come, but from the Jesuits suggestions?) that he had seen the virgin *Mary*: and that upon a time (for so, every tale begins) shee had appeared to him, when hee was hot in his prayers. And when their businesse led them to his chamber, they would whisper one to another: that is the place, where the virgin *Mary* appear'd to Father *Wallys*; and they would observe that corner with reverence. The Jesuits have alwayes Secular Priests, Adherents to their body,

body, stirring men, and such as they are sum
 of; whom they keepe warme with a pro
 mise, to receive them afterwards into the
 order; but will not presently, for some
 ends: either that they may stay with them
 and buy purchases for them, which they
 must not be seene to look after, and the like
 or, to deale some other cunning businesse
 abroad, which will not besecme them to
 act, in their owne behalfe: or, to write
 books in their defence, or at least to pre
 sent their names before the Books; that they
 may be defended, and praised by other men.
 One example will not take up much room.
 A Secular Priest of this quality, was sent
 from *England*, not many yeares agoe, into
Germany: and there, presented a petition
 to the Emperour, to which many English Pa
 pists had subscribed their names; (I suppose
 all Jesuited Papists) And the matter was
 to begg an English Colledge in *Germany*
 which might be governed by the Jesuits
 which appeared a very faire Petition, be
 cause the Messenger was a Secular Priest.
 Sure, the Apostles of Christ, had little
 of this wisdome. Such a man there was, now
 at *S. Omers*: who shewed often, to the
 young Frye, a pretious Relique; calling it
 a feather pluck'd from one of the wings of
S. Michael the Archangel. I know, that he
 had

hath been a Story related formerly of them, somewhat like this. And I am certaine, that most, if not all their tricks, are fashioned in the likenesse of things formerly done, or said to be done, for many reasons. Invention is not so happy, as it hath beene. And all wonders must be like, that they may seeme to proceed from the same Father. But they now say, this was an act of merriment. I answer; My Author, a Scholler, and a discreet person there present, did not conceive it so; nor yet perceive, that it entred in that forme, upon the apprehension of others: And, it is not safe jesting with exercises of Religion. One thing must not passe, though many doe; The Jesuits are the most sweet, and most honey-tongu'd people, that ever I heard speak. Some of them, are ancient, and grave men, and now, stooping towards their grave: and yet, after every word, even when they speake to young greene Boyes, they come with, yes forsooth, and, no forsooth; their Caps being off, and a courteous forme of duty expressed: and forsooth, with, yes pray if you please, and no forsooth pray; take up a great part of their discourse.

body, stirring men, and such as they are sure of; whom they keepe warme with a promise, to receive them afterwards into their order; but will not presently, for some ends: either that they may stay with them and buy purchases for them, which they must not be seene to look after, and the like, or, to deale some other cunning businesse abroad, which will not be seene them to act, in their owne behalfe: or, to write books in their defence, or at least to present their names before the Books; that they may be defended, and praised by other men. One example will not take up much room. A Secular Priest of this quality, was sent from *England*, not many yeares agoe, into *Germany*: and there, presented a petition to the Emperour, to which many English Papists had subscribed their names; (I suppose all Jesuited Papists) And the matter was to begg an English Colledge in *Germany* which might be governed by the Jesuits. which appeared a very faire Petition, because the Messenger was a Secular Priest. Sure, the Apostles of Christ, had little of this wisdom. Such a man there was, not at *S. Omers*: who shewed often, to the young Frye, a pretious Relique; calling it a feather pluck'd from one of the wings of *S. Michael* the Archangel. I know, they had

hath been a Story related formerly of them, somewhat like this. And I am certaine, that most, if not all their tricks, are fashioned in the likenesse of things formerly done, or said to be done, for many reasons. Invention is not so happy, as it hath beene. And all wonders must be like, that they may seeme to proceed from the same Father. But they now say, this was an act of merriment. I answer; My Author, a Scholler, and a discreet person there present, did not conceive it so; nor yet perceive, that it entred in that forme, upon the apprehension of others: And, it is not safe jesting with exercises of Religion. One thing must not passe, though many doe: The Jesuits are the most sweet, and most honey-tongu'd people, that ever I heard speak. Some of them, are ancient, and grave men, and now, stooping towards their grave: and yet, after every word, even when they speake to young Greene Boyes, they come with, yes forsooth, and, no forsooth; their Caps being off, and a courteous forme of duty expressed: and forsooth, with, yes pray if you please, and no forsooth pray; take up a great part of their discourse.

CHAP. 15.

Niceph. lib.
2. eccl. hist.
cap. 27.

IT hath beene alwayes, the custome of wanderers in Religion, to guild their deformed errors with Hypocrisie; and to put on all shapes, for the manifold advantage of their Profession. *Simon Magus*, the first that ever display'd the banner in this kind against Christ, and Christian Religion, by the power of the devill, as *Nicephorus* counteth, taught Images to walk, stood and dishes to passe from place to place without a Guide: Hee would appeare in the midst of a great flame, untouch'd by the fire; he would flye in the ayre: turne stones into seeming bread; take the fearefull shape of a Dragon, and of other Beasts; that by his might with the Kings of *Egypt*, amaze, and terrifie the world. Now hee would shew himselfe with two faces: and now againe seeme to be all gold. Dores, strengthened with able barres, and locks, he would open with a word; break iron fetters; and in baskets, present a shew of sporting Images, many forme, and divers colours. Shadowes did goe before him, which hee interpreted to be the soules of dead persons. And thus he would seem to work miracles in trivial

and unnecessary matters. In truth, hee was any thing, the spectators desired to see. And yet, a statue was consecrated to him, by the wise Romans, with a glorious inscription, *Simoni Deo Sancto*, to *Simon*, the holy God. Behold here, the Father of Hypocrites. *Tully* doth not praise *Catiline*, when hee sayes that hee was made up of the mixture of all other mens natures. Nor doth *Homer* extoll *Proteus*; of whom, a pious Author most elegantly singeth, *Spumat aper, fluit unda, fremit Leo, sibilat anguis*: Hee foames like a Boare, hee flowes like the water, he roares like a Lion, hee hisses like a Snake. Now I shall dive low. God is so faire, and excellent, that he can never appeare to any creature, which he hath made, or can make: to men, or Angels: or any creature possible to be made, more perfect then an Angel. so excellent, and so faire, as in himselfe, hee is. The reason is ponderous, and worthy to be pondered. God can never appeare to any power, in his compleat fairenesse; except that power be of capacity to comprehend his fairenesse: no power can comprehend his fairenesse, except the power be of an infinite capacity, because God is infinite: no creature can be of an infinite capacity, because no creature can be infinite. The last proposition, and the reason of it, flow narrow

*S. Iust. in
Apolog. 2.*

rally from the premiles. But, look farther. Because God in his owne Essence, being and nature, being by nature most neere to him; is infinitely excellent: and therefore neither doth, nor can appeare in his full shining to any creature; hee doth hate especially, hate inwardly, hate from his heart, a Hypocrite: and can by no meanes, be at peace with one of those; who being endued with shallow perfections, are but a small particle of what he is, a meere atome of his excellency; and yet, make a noise with the shallow brooks; and chiefly desire to appeare more then what they are; and seeme to be, what they are not. If the thoughts of man, were as audible as his words, he could not beare one thing in his heart, another in his tongue: But in the creation of man, his heart was shut up by it selfe; and lyeth open to none, but him that made it; whose privilege & prerogative it is, to be *ναρσιωτης* the searcher of the heart; and therefore there may be Hypocrites in respect of men, but not, of God. And no man aspireth to seeming excellency above himselfe; but is stretched with the swelling of pride, beyond the condition, in which hee standeth; and pride hath many Companions. In which, it appeares eminently true, that Hypocritisme is not a melancholly, and single

that it goeth not without a traine; that it comes in the midst of an Army, as if it had proclaimed open warre against Heaven; and therefore, is hatefull to God, for many respects.

CHAP. 16.

Our Saviour cries, as if hee would never have done crying: *Woe unto you Scribes and Pharisees, Hypocrites*; for their hypocrisie had many faults, and therefore, many woes were due to them, as hypocrites. When God deales with servile natures, he begins to frowne, he threatens wo, and torments: because the Slave is of a hard skin, and is more stirred with a blow, then with soft, and gentle admonitions; and therefore, the hypocrite is of a rough, ragged, and servile disposition. And when God threatneth paine, and woe, it is cleare, that those with whom he dealeth, cannot be raised by any other meanes. For, we have driven God to his last refuge, when he flyeth to threats: and therefore, the hypocrite is, as his Father was, *in the gall of bitterness*: and, neither the gracious promises of the true Father; nor the grievous performances of his Sonne, and our Saviour; nor yet, the

Math. 23.

Ac. 8. 23.

s Cyprian. l. b.
t. 4. 9.

Levit. 17.

glorious perpetuity of Heaven, can heat, or kindle him. You must tell the thiefe, (for he is a thiefe, as robbing God of his rich, and precious honour) of the whip, and the lash of the Jayle, and chaines; that he will never leave, till he be hang'd, and that there is a dark dungeon below; and devils, and damned spirits, and fire, and brimstone, and perpetuall horror. It is remarkable, saith S. Cyprian, that Christ under the name of Scribes and Pharisees, reprehendeth even the Priests, and high-Priest. For, lest he should seeme to thwart the Priesthood, as chayre of *Moses*; striking also, at the Priest and high Priest, he saith onely, *Woe unto you Scribes and Pharisees, hypocrites*. The outward acts of divine service, being performed in the old Law, by way of shadow, and figure; and with resemblance, and relation to the perfection of the new Law; and being, as it were, the first lineaments of perfection: we may not think, that God would have excluded the Swan, out of the sacred number of his victims; without a firm and solid reason. He was not tempted with the choyce cleanness of her feathers; nor with her fore-stalling of death, and singing her owne obsequies: but because her skin, the root of her feathers, and her flesh, and entrails, the organs of her musick, were black.

he rejected her, as an unclean creature, not worthy to teach the world. The Ostrich likewise, was esteemed profane, and never admitted into Gods holy Temple; because notwithstanding all his great, and glorious furniture of feathers, he cannot lift his dull, and drossie body above the ground. The Moone shineth; but because it doth not heat, it is not suffered to shine by day. It is the property of good, to shrowd, and cover it selfe. God the chiefest good, though he filleth heaven, and earth, with his glory: yet, he will not be seene. Christ, though he was perfect God, and equall to his Father: yet nothing was ordinarily seene in him, but a poore homely man. Who ever saw the soul of a man, his onely jewell, as he is a man? Christ said to his Apostles, *Yee are the light of the world.* And againe: *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven.* It must be light, and therefore, a true light, not a counterfeite, and seeming light; it must be your light, every mans owne light: it must be a light, by which men may see, not onely the good light it selfe, but also, our good works by the light: and it must shine onely to the end, that our heavenly Father may be glorified. All light is commonly said to be derived from the

Math. 5. 14
Ver. 16.

Sun : and the cause of all our shining must be alwayes referred, and attributed to God. And truly, when a man, for example giveth almes ; kindled onely with an intention that his neighbour seeing him , may glorifie his Father, which is in Heaven : his intention is cleane, and sufficiently good ; but he must be a man of prooffe , that giveth place to such intentions : for he lieth wide open to the ticklings of vaine-glory , and hypocrisie. But I feele a scruple : Good example is highly vertuous , and in some sort worthy of reward, especially, in persons of eminent quality ; because good example is more seene, more admired, and goes with more credit , and authority in them : and therefore, doth more edifie, in respect of the high conceit wee have of their wisdom and knowledge. Now the hypocrite teacheth as forcibly by example, as the sound, and thoroughly vertuous man. For, we learne the great Theater of example, by what we outwardly see : and the hypocrite is as outwardly faire , as the sincere Christian. It seemeth now, that an hypocrite doth please God, in playing the hypocrite. Not so : because his intention is crooked : for, he doth not intend to bring an encrease of good to others, but of glory , to himselfe. If good by chance break in upon his action, it falleth beside

besides his intention; and it belongeth to Gods providence, as to it's proper fountain, which crusheth good out of evill. As likewise, the prodigall man, when hee giveth prodigally to the poore, doth not intend to fulfill the law of God; but to satisfie his owne wilde lust of giving. St. John Baptist was a lamp, burning and shining. Which moved St. Bernard to say: *Ardere parum, lucere vanum, lucere & ardere perfectum*. It is a small thing, to burne only; a vaine thing, to shine onely; a perfect thing, to both shine and burne. Nothing is more naturally proper to the fire, then to burne; and in the instant, in which it first burns, it gives light. Which is the cause of those golden words in *Synesius*, Ἀγαθοποιεῖν φύσις θεῶν, ὡς τὸ πυρὸς θερμαίνειν, καὶ τὸ φωτὸς τὸ φωτίζειν: It is the nature of God to do good; as of the fire, to heat or burne; and of the light, to give light.

S. Bern. in
Serm. de
nativ. S. Io.
Bapt.

Synes. Con-
tra An-
drom.

CHAP. 17.

ANd certainly, if we search with a curious, and piercing eye, into the manners of men; we shall quickly finde, that false Prophets, and Deceivers, are commonly more quaint, more various, and more polished in their tongues, and publike behaviour,

2 Sam. 20.
9.

Math. 26.
49.

haviour, then God's true, and faithfull Messengers, who conform themselves to the simplicity of the Gospel. And, if we looke neerer the matter, God prefigured these deceitfull creatures, in the creation : (for, hee hath an admirable way of teaching, even by every creature :) it being the property of a cruell beast, called the *Hyana*, to faine the voyce of a man : But when the silly Shepherd commeth to his call, he ceases to be a man, teares him presently, and preys upon him. Each Testament hath a most fit example. *Ioab* said to *Amasa*, the head of *Ab-solons* Army, *Art thou in health, my Brother?* Could danger lurk under the faire name of Brother? or, could death hide it selfe under health, a perfection of life? They could, and did. For, *Ioab*, making forward to kisse him, killed him : and robbed him both of health, and life; whom hee had even now saluted with, *Art thou in health, my Brother.* Surely, he did not think of *Cain*, when hee call'd him Brother. *Judas* came to Christ, and saying, *God save thee Master, kissed him.* Hee talks of God, and of salvation, *God save thee.* Hee confesses, Christ to be his Master. Hee kisses too. And yet, in the same act, gives him up into the busie hands of his most deadly enemies. Wherefore *St. Ambrose*, one that had a practicall know-

knowledge of the great difference of Spirits, which hee had seene in their actions; dissuading us from the company, and conversation of these faith-Impolitors, saith, *Nec vos moveat, quod formam prætendere videntur humanam; nam etsi foris homo cernitur intus bestia fremit*: let it not move you, that they beare outwardly, the likenesse, and similitude of men: for, without a man appeareth; but within, a beast rageth. And that, which St. Hierome saith of a quiet Sea, is of the same colour with the conceit of St. Ambrose: *Intus inclusum est periculum, intus est hostis*: the danger is shut up within; within is the Enemy: like a rock, watching under a calme water. St. Cyprian adviseth us, to be- take our selves presently to our feet, and fly from them. *Simus ab eis tam seperati, quam sunt illi de Ecclesia profugi*. Let us fly as farre from them, as they have flowne from the purity of the Church; and that's a great way. St. Cyprian in the same place, exhorteth us very seriously, not to deale with them, not to eat with them, not to speake with them. O the foule corruption of our Times! O for some zealous power, that may reforme the abuses, mine eyes have seene! It is one of the first endeavours of the Papiſts in England, which they exercise to- wards the society of men; to gaine the good wills

S. Ambr.

S. Hier. ep.
ad Helio-
dor.

S. Cyprian
ep. 3 lib. 1.

wills of Ministers. For, if they purchase the Ministers good will, and good word; they clip the wings of the Law; & hold him fast, that hath a great stroke in matters concerning them. And where the Papists have great meanes, they are very free to Ministers in their entertainments, and send their Coaches for them, and their wives. But when they have beene merry, and are gone; their good name, which they left behind them, hath not as good entertainment, as they. For, the Papists say, (and I have heard them,) These Ministers are the veriest Epicures, meere belly-gods; if we fill their bellies, we shall be sure to have them our friends; when the bag is full, the Pipe will goe to our tune, a long time after. *Modò ferveat olla*, if the pot seeth, and there be warme meat providing for dinner, what care they, whether there bee a God, or no? If wee lick them thoroughly, with strong Beere, and good sparkling Canary; and call them to ride, and hunt with us; they will talke familiarly with our Priests, and heare them jest at their Religion, and at the Professours, and Defenders of it; (and as freely jest as they:) and yet, will honestly keepe counsell: they are not Christians, but Atheists. And thence the Papists fetch, as they think, a strong argument against our Religion. And whilest

whilest these Ministers frequent their houses with a pretence of converting them, (for so they tell ignorant people, that groane under the scandall) they subvert them utterly. Truly, a Minister, and a daily Guest of the Papists, enquired when this Book, (which I intended for the service of God, and the detestation of Popery) came into the light; that (said he) I may sit by the fire-side, and laugh at it: and I beleeve, he will, if he can spare so much time from drinking. The Lord forgive him, and teach him to be practisall in the practicable things, in which this Book is doctrinall. But why should I be opposed in my reasonable proceedings against the Adulteresse of *Rome*, by my own Mothers owne children? and so often, by so many of them? or why should entertainments, or private ends be more deare to them, then Gods truth? Let every man observe, what great Christmasses they keepe, and how they abound in dancing and reveling; striving thereby, to make the hearts of the Country people, which are soone taken with such baits, their owne; lest they should at any time, either accuse them, or beare witnesse against them. And in their houses, many, if not the greater part, of their servants, were lately Protestants. O Lord, whither doe they pull us, one by one? I know,

know, where having one of a Family, they made the number up five presently ; and the Father had bin but a while before, a Churchwarden : and these are all Attendants upon a rich Papist. I would their devotion did not blaze so much, and so often, like an *Ignis Fatuus*, lead poore Travellers out of the way. It is my opinion, grounded upon experience : In every day of the year, O pity ! Some, and more then we dreame of, in this little corner of the world, are drawne with queint devices, with smooth tearms of Art, with trim speaking, and eloquent behaviour from us, from our owne body, by themselves. O weak people, to be thus drawne weake in life, or understanding : or at least weak in resolution, selling Christ for a mess of pottage, or for thirty pence at most. If the Papists goe on, there will be quickly I say not few, but fewer sound hearts in England. Take notice of this all good people. If we have no zeale, we have no religion, no Church : and zeal is like fire ; if it be burnt out, we are like *burnes*. Wee carry our selves *perinde quod si nihil accideret grave*, saith St. Chrysostome *cum membra nostra putrescunt* : as if no harm did happen to us, when our own limbs drop away in corruption, from our bodies. But turne to the matter in hand.

Existimemus.

S. Chrysost.
hom 1 ad
versus Iu-
deos.

CHAP

CHAP. 18.

THE Teachers of the *Arian Heresie*, by which, Christ was throwne downe from Heaven, to the degree of a meere creature; were the most affable, and most insinuating people, that lived in those dayes. How subtil were they, both in the propagation of their faith, and the carriage of their manners? they shewed the poore plaine people, three corners of their handkerchers, saying, Here are three, and these three are not one: how then, can three persons be one God? And they did not juggle onely, with the simple sort. For, they deluded six hundred Bishops, by a cunning proposall, whether they would worship Christ, or *ὁμοούσιον*: who, because they were not skill'd in the Greek language, answered, they would worship Christ, and not *ὁμοούσιον*: little thinking, they denied Christ to be consubstantiall with his Father. And, how cunningly did they scrue themselves into the favour of great-ones; moving one by another, as, *Constantine* by his sister *Constantia*? What did they not attempt against holy *Athanasius*? they suborned a false woman, to accuse him of rape; they

Russ lib. 10
Ecccl. hist.
cap. 21.

they brought in, the arme of a dead man with an intention to soyle him with murder, and sorcerie: they would have pulled him limb from limb, in the midit of an honourable Assembly. In very truth, no people were ever so like these heretikes in their practises, as the Popish Priests, and Jesuits of these days. I have heard from themselves that one Jesuit sat singing in a Coblers shop with his apron before him, to hide himself from the Officers, that pursued him; another, counterfeited himself to be drunk, and acted it rarely, that he might put a trick upon a Constable; and that a third, dancing with a Lady, heard her Confession, sin after sin, as he met her, because he wanted better opportunity. These are but pranks; yet, the good Fishermen would not have done so. What black sin will they not fix upon him that is their enemy, though a friend to Christ? But here I cannot stay. Yet note that God hath layd a curse upon dissemblers, that if you neerly follow their lives, and actions with your eyes, you shall clearely perceive them, often tripping, and plainly discovering the foule disorder of their hearts; in crooked proceedings, that doe not favour of Evangelicall doctrine, or Apostolicall gravity. It is the prophacie of *Esay*, *The waters of Nimrim shall be dried up.* Some the

Esay 15. 6.

Englisht

English it: the Panthers waters shall be
 dried up. The Panther (say the best writers
 of naturall History) being exceedingly spot-
 ted, doth seek out secret fountains, wherein
 to wash, and rub it selfe: thinking by this
 meanes, to put off the foule badge, and corse
 every of nature, and the colour of its coat,
 which it likes not. But the Panthers wa-
 ters, shall, one day, be dryed up. No figge-
 leaves, good sonne of *Adam*; no painted
 ringle of sincerity; no long cloak of dissem-
 bled holinesse. If you are found naked, you
 must appeare so, before a great Assembly,
 made great by all the great Assemblies, that
 ever were. I am a plaine man, and I must
 speak plainly, because I do not judge rashly;
 the judgement of experience is certain. The
 good Bishop of *Rome*, who lived when there
 were good men there; *Evaristus*, faith-
 fully, writing to the Bishops of *Egypt*,
 as he is alleadged by *Gratianus*: *Deus an-*
tem omnipotens, ut nos à precipitata sententia
relatione compefceret, cum omnia nuda &
perita sint oculis ejus, mala Sodoma noluit au-
tem judicare, priusquam manifestè agnosceret
que dicebantur. The omnipotent God, to
 draw us back from the precipice of rash
 judgement, although all things are naked,
 and open to his eyes; yet would not judge
 the finnes of *Sodome* upon a single relation:

K

hee

Ever. ep. 2.
ad Episc.
A. y. vi.

Gen. 18, 21

.striA

hee would manifestly see the truth of
 matter in practise, and draw an exper-
 mentall conclusion. Not that God acquir-
 knowledge by experience, or other ways
 for experience is a knowledge of things
 which we knew not : but, for our learning
Vnde ipse ait, saith my Author, Descendam,
videbo utrum clamorem, qui venit ad me, im-
pleverint, an non est ita, ut sciam. Where-
 fore God saith, *I will goe downe now, and*
whether they have done altogether according
to the cry of it, which is come unto me : and
not, I will know. Wee had lost many good
 things, had not *Gratianus* beene in the world
 and this was one : First, God will go downe
 and take paines to see the truth of what
 hath heard ; and then, he seems, not to know
 what he knowes, that we may learne, and
 know what wee know not. Knowing
 seeing, hee went downe to see and know
 I knew not, and I went to see ; and have
 seene I know. *Scientia est ejus, cujus est*
monstratio, saith the Philosopher, we know
 that, which is evident to us by a demon-
 stration. And that I may cement the discor-
 of men with truth ; and because the con-
 ry hath beene preached, and mightily
 fended ; and it is my part, to maintain
 on all sides : here I cannot hold from
 speaking. In all the Churches, which

law, belonging to the Church of *Rome*, in
France, Spaine, Italy, and the low Countries,
 and also in *Rome* it selfe; the high Altar,
 where the Sacrament is kept, and delivered,
 and which onely can fitly be likened to our
 Communion Table, in regard it is but one;
 is encompassed with Rails: which Rails are
 commonly placed above the steps, by which
 they ascend to the high Altar: within which
 Rails, the Priest only, and he that serveth at
 Masse, do abide, except in the singing of high
 Masses, when hee is accompanied with the
 Deacon, Sub-deacon, Master of Ceremonies,
 and two *Acolyths*: Upon which Rails, in all
 Communion, is laid a long cloath of linnen,
 which the Communicant holdeth with his
 hand toward his mouth, while he doth com-
 municate: and at which Railes, the people
 doe alwayes receive the Communion. I
 contribute this Testimonie towards the sa-
 tisfaction of Truth-maintainers: O yee Mi-
 nisters of *England*; yee are, or ought to be,
 the light of the world, the salt of the earth:
 shine therefore to the world, and season the
 earth by your good examples: *Be humble,*
Christ was humble; *Be temperate*; *be con-*
tinued sorte vestra; *be laborious*: But above
 all, *seeke peace*; and pursue it. And forget not
 to be direct, and sincere Preachers of the
 Gospell of Christ. *If the Trumpet give an*

I Cor. 14
8.

I Cor. 1.
10.

Act. 1.1.

*uncertaine sound, who shall prepare himselfe
battell? I confesse, I am bold. It is
love that speaks, mixed with a feare, lest
should fall into the foulest scorne of
Rome. I will close up all with an Apostol
call Admonition. Now I beseech you,
thren, by the name of our Iesus Christ, that
all speak the same thing, and that there be
divisions among you: but that yee be perfect
joyned together in the same minde, and in
same judgement. And spare, O spare
seamlesse garment of Christ. And what
know, I can demonstrate. This shall
this. Priests (if they will be call'd so)
like starres, upon the powerfull influence
which, dependeth all the course, and dispo
sition of this inferiour world. If they
starres of a gentle, and milde aspect, they
bring health, peace, plenty, every good
thing; if otherwise, plague, warre, famine,
all mischief. Either what wee preach, or
us preach over, and over, and over againe
by example; or we shall, after all our long
talking from the Pulpit, onely cast an
sensitive block before our weake brethren
put innocent Christ to the blush, when
royall person we present; and vilifie our
strine. It is said: Iesus began both to doe, and
teach. And this way ranne the streame of
doctrine, Hee that shall doe and teach, shall*

be called great in the Kingdome of Heaven. First, let us do ; and afterwards, teach. For, when it is beleeved, that we beleeve our own doctrine, when we teach it, preach it, proclaim it the second time, in the schoole of Manners. *Salvianus* saith truly, *Atrocius sub antlii nominis professione peccamus*, We sinne more grievously, when our sinne breaketh out, from under a glorious profession. I will not denie while I live, but that, as Unity is the due perfection of a Thing ; so order, of things. For, in a diversity of things, there must be order, or confusion. If not confusion, a unity in diversity ; which lest it should be lyable to frequent divisions, must be dealt, and disposed by order : from whence rises that faire good Greek word, made for the purpose *καλοκαγαθία*, faire goodnesse. For, things are good, as things ; and faire, as ranked in order. *Dionysius* giveth us an example in beauty, where every part, feature, and colour is proportionably placed in order. I grant willingly, that the Church of Rome is outwardly one, and orderly ; but this may be policy, not religion. If shee be one, and orderly, as shee ought to be ; shee must be one in faith, and doctrine with the apostles ; and the same in doctrine, and practise. The Cameleon (they say) sheweth all colours on her skin, but white and red :

*Salvia, lib.
4. de guber.
Dei.*

and yet, those onely set out perfect beauty. And the fairest in the *Canticles*, is *white and ruddy*; and his Spouse like him, *In operibus candida, in sanguine purpurea*, white in works, and purple with blood; snow white, not whited like a wall.

A word here, pray. It is past my grasp to comprehend, (and I beleeve, beyond the Sphere of all our Activities) how the notes and marks, by which the Romanists profess to know the true Church, when they see it; may in reason be noted for such. Antiquity is an accidentary thing, a thing separable (if a thing may be said separable which was never joyned) from the true Church; and a thing common to it with other Churches. Accidentary, because it founds not the Essence of the Church, but happens to it by the fluencie of Time. Separable, because the old Church in the dayes of *Adam*, and the new Church in the time of the Apostles, stood firme, and was it self without it. Common, because the Antichristian falshood, which triumpheth in the Scriptures of Sathan, was borne almost as soone as truth; and unchristian falshood before her. Multitude is not so proper to the true Church: because it agreeth neither alwayes, nor alone, nor altogether to her. Not alwayes, because neither to the prim

Church, nor to the Church in the Ar-
 an, and other persecutions. Not alone to
 it, it is as well knowne, as the Sunne.
 Not altogether to her, because although ma-
 are called, yet few are chosen. Of suc-
 cessions, there is one of doctrine, another of
 persons: the first is a mark, the second is a
 mark to the sense, not to the soule. There is
 also, a two-fold Union, one mysticall, and
 spirituall, in the bond of faith; another ex-
 ternall, in the bond of profession. That is a
 plaine mark, not this. And Union is not
 proper to the Church alone. For, the wic-
 ked, and the world of Infidels, are often uni-
 ted. *The Kings of the earth set themselves,*
and the Rulers take counsell together against
the Lord, and against his Anointed. It is a
 close Union, when they joyne both their
 persons, and their Counsells. And Union
 doth not alwayes agree to the Catholike
 and Universall Church; because particular
 Churches are oftentimes divided, and torne
 with dissensions. As, the Church of *Greece*
 differs in many points from the Church of
Rome, which the Roman Church dealing
 with us, calls matters of faith; and yet, the
 Church of *Rome* will turne about againe, and
 stile her onely, a Schismaticall part of the
 true Church, cut from the communion, be-
 ing externall, but not from the body of the

Psal. 2 1.

Church: And her Priests, with licence from his Holinesse, may say a Grecian Masse upon a Popish Altar. And high Masse after the Grecian cultome, is sung every yeare upon *S. Athanasius* his day in *Rome*, even by Grecians. And many particular Churches, and private Doctors amongst the Papiſts, cry up for matters of faith, the points which others throw into the number of private opinions: and these all deeme themselves to stand under one and the same Verticall point of Religion. These marks may suite agreeably with the Beast, in the *Apocalypse*, as with the Church.



The second Book.

CHAP. I.

Now I am come to the English Colledge, at *Valladolid* in *Spaine*: where, at my first entrance, I saw *terribiles visu formas*, terrible shapes, and representations. For, people are no sooner entred into the Colledge, but they are put in minde, what the Jesuits have suffered in *England*, for the Catholike faith; in this manner. There stand in an open place before them, as they enter, the pictures of *Father Garnet*, (that suffered in the matter of the Gunpowder treason) and others: wherein great Knives are pictured opening their breasts, to their very hearts, the blood running out in abundance. And the Spaniards

S. Cyprian. ep.
24.

ards doe make faces, when they see them. S. Cyprian was not of their faith, who writeth, *Vt appareret, Innocentes esse, qui propter Christum necantur, infantia innocens ob nomen ejus occisa est*: That it might appeare, those who dye for Christ should be harmlesse, his very first Martyrs, baptized in their blood, were innocent children. And if I remember aright, as men goe farther into the Colledge; there offer themselves to their eyes, pictures of late persecutions in *England*: where they have pictured us in print, throwing the Papists, being covered with beasts skins, to doggs: but their invention hath some ground, in the Primitive Church. Some things I learned in this Colledge, which brought me into an extreme loathing of the Jesuits: As, that a Jesuite preached in a publike Assembly, the fall of the house in *London*, upon the Papists, assembled in *Black Friars*, to have beene caused by the Puritanes, who did undermine it. And that in the time, when the Gunpowder treason was in hatching, a Secular Gentleman came from *England* to *Valladolid*, where the Court was then resident; and lodged in the Colledge: And his businessse was, to sollicite the Councell of *Spaine*, for ayde towards the perfection of the Plot: but the Councell would not yeeld, answer-

ing, that such a case might in time, be their owne. And yet, the Jesuites would now faine put upon the world, that the Plot was not intended, or as much as fore-knowne by them. Let God witnesse for me; that in this Colledge, I heard two, whereof the one was a Jesuite, the other, a Jesuited Scholler, talking after this manner. It was very neere, said the Jesuit, that I should have beene one in that Plot of the Gunpowder treason; and though it was discovered, I would to God, I had beene one of the sufferers in that cause. I, said the Scholler, now it tooke no effect, every one speaks against it; but had it beene prosperous in successe, it would have beene extolled to the Heavens, by all our side. Let every man take his own way: It is my believe, that the Jesuits were the first Plotters of it, & the chiefeſt Actors in it. Another reason, which here created in me, a loathing of the Jesuits, (to passe by, many others) was; because I heard it, and saw it come reeking from an Arch-Jesuits mouth; that the Conversion of *England* to them; could never be effected, but by blood. And it hath not beene knowne (said he) that so ripe hærefie was ever suppressed, but by the shedding, and effusion of much blood. The man look'd bloodily, when he spoke it. But my Masters, and you that with me, have
pro-

protested against the corruptions of the Church of *Rome*; one question: What security can wee promise to our selves, that are beset in all places, with such bloody Butchers of men: one of whose chiefe Principles it is, that we must be layd wallowing in our owne blood, or they cannot compass their much desired ends? I have stay'd too long, from the relation of one passage: In the first voyage of the English to *Cales* in *Spaine*, be like, one of our souldiers, seeing a faire Image of the Virgin *Mary* in one of their Churches, and thinking to prevent their farther worship of it; cut it more then once, over the face with his sword. The English Navy being gone; order was presently given, and taken, that whereas such a gallant Image of the Virgin *Mary*, had beene irreverently abused by the English, the English againe should use it reverently. And it was presently sent to the English Colledge in *Valladolid*: where it stands over the high Altar, with a cut face, the skars yet remaining, as marks of honour; but dressed most richly, and adorned with a pretious Crowne: And this they call, whatsoever they think, our blessed Lady. Shee hath a rich Wardrope, and great change of Gownes: one of white Sattin with gold lace; another of red; another of green Sattin,

tin, and yet another of blew ; besides her cloth of gold, for high dayes : and the worst day in the week , the Image goes in Sattin (while the poore are naked ;) and farther then all this , is as brave in action , as in clothes ; for, it works a wondrous store of miracles ; but I had not the honour , to see one of them. Only, one of the Jesuits came one day after dinner, hastily to u. Schollers, and told us with much laughter, how he had perswaded a good old wife, that shee was cured of her infirmity by the *Virgin Mary*, though she did not feele ease sudden'y ; and that she must not faile to bring the figure in wax, of the part cured, and hang it up with other figures of that kind, before the Image, in honour of the *Virgin Mary*, and to preserve the memory of the Miracle.

C H A P. 2.

I Will not have to doe with Controversie, but as it lyes in my way. For, if I turn my stile altogether , from the sweet and peaceable comforts of the Spirit, to the noise, and loud alarms of Controversie , I am a fish took out of the water. And therefore , I professe, if they write a thousand times, and I answer as often ; I will never stirre a foot, from

Exo. 20 5.

from this very spirituall way of writing: let them object a disability on my side, or what they please. The command of Christ, to my soule; is, Goe and preach; and every thing that comes from mee, while I am I; shall be, if it be holy, an act of obedience to that command. But, I lose time. This Image-worship, performed with much bending of the knee, and body; is a learned kinde of Idolatry. *Nicephorus*, entituled by them, *Scriptor Catholicus*, the Catholike Writer, confesseth, it was a custome introduced first, in imitation of the Pagan Idolators. But who can give a law of religious worship, which took not beginning from Christ, or his Apostles? God forbiddeth all worship of this ugly stamp, in those holy words of the law: *Thou shalt not bow downe thy selfe to them, nor serve them.* We see, that the prohibition imposeth a tye upon the outward gesture. And their answer will not hold together; that we are onely commanded, not to make, or bow downe to an Image, which wee make as well our God, as our Image; and bow to, as to our God: because God in his law, immediatly addeth: *For I the Lord thy God am a jealous God.* Jealousie in us, is a superfluity of love, and being mingled with feare, and suspition; feareth every shadow, and appearance of neglect,

neglect, and suspecteth every likenesse of evill. And therefore, howsoever they change the phrase, and plead, that the worship dwelleth not in the Image, but lodging as it were, at the signe of the Image, goeth on her journey to God, and to the Saint: Yet God, being still a jealous God; his jealousie will be very searefull, and suspitious of all worship, which is not directed the next way to him: for, though his love be cleane from all defect; acting with us, now his part is the jealous Lover. And what a puzzling is here, of ignorant peoples brains, with these *ordinations*, and *terminations*? And this holy parcell of holy Scripture, *Josephus* the Jew with us, maketh a part of the second Commandement. But, with what threats, and promises, God keeps us to the keeping of this Commandement? *Visiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me. And shewing mercy unto thousands of them that love me, and keepe my commandements.* The iniquity of the Fathers, shall be punished in the children, if they be also children of their sinnes, and idolatrous practises: but hee will shew mercy unto thousands, whose Fathers abhorred such odious wayes, yea though their children are not inheritors of all their Fathers vertues; because

Ver. 6.

because hee is more prone to mercy. And as farre as thousands exceed in number, the third and fourth generation; so farre will his mercy be more active, and operative, then his Justice. And this odd kinde of worship, is exceedingly scandalous to all the heathenish world of unbelievers; and especially to the Jews; who yet ake both in body and soule, and know they doe so, partly for their Fathers old sins of Idolatry. There standeth a great wooden Image of the Crucifix, in *St Pauls Church in Rome*. But why doe I say, it standeth? Alas, it cannot stand. Out of which, they teach, that Christ talked with *St. Brigit*. And the Curtaine being drawne, the people fall downe before it, and sigh, and knock their breasts; and then, the little beads drop. I have seene an Image of the Sun, through the mouth of which, in the old time, the devill spake to the people. But while I am reasonable, I shall not beleeve, that God would ever speak out of an Image, and tempt some to Idolatry; and confirme others in it. And, it doth not suit with his greatnesse, to come so neere the devill in his wayes; who long deceived the world, by a counterfeite way of speech in Oracles; and who practised to speak in Images, almost from the beginning of the world. Indeed, the great Doctors of the

the Church, commonly call the devil, Gods
Ape ; because hee much labours to be like
him, that he may passe for him, and deceive
with more Authority : But no good man
hath ever said in expresse termes , that God
doth imitate the devill : for, when wee
imitate another , wee learne something of
him. And they will not deny , if they be
not brasse all over, but, as well their Priests,
tutored by the devill, as the old Priests, in
imitation of the devill , have spoke to the
people from the mouths of Images. And
the dressing of Images in silks, and velvets,
what is it, but the baby-sport of children ?
onely, the little childe hath more wit, then
to worship his idle Baby. I have seene an
old worme-eaten Image of the virgin *Mary*
in *Rome* , carried with all earthly pomp
and triumph in Proceffion ; to which, the
people kneeled , where it came, with as
humble submission, as they could have done
to God himselfe , if hee had there appeared,
with all his Court of Angels , in his Glory :
And before this Image, I, because I was
somewhat dexterous in observing the State
of their Service ; was admitted, even to the
saying of Masse. Shall man, the living Image
of God, worship the senselesse Image of a
man or woman, being a more ignoble crea-
ture then himselfe ? As the perfections of all
things

p618.5.

things joyne hands in God, with an infinite
 accesse of excellence: So the perfections of
 all things but God, scattered in them, em-
 brace one another in man; in a finite, and
 bounded manner. Man hath being with a
 stone; is, lives, and encreases with a plant;
 is, lives, encreases, and is sensible with a
 beaſt; is, lives, underſtands, and is ſpiritually
 on the ſurer ſide, with an Angell. It is a
 ſtrange ſaying, but as true as truth: An An-
 gell is more perfect then a man; but a man
 is enriched with more perfections then an
 Angell; and comes more nigh to his Maker
 this way, then an Angel. *David ſaith of him,*
Thou haſt made him a little lower then the
Angels. The Angel indeed, is more com-
 pletly perfect, as being of a finer ſubſtance,
 and borne with large naturall knowledge,
 and without the troubleſome connexion of
 a body. But man is ſtored with a fairer
 number of perfections; albeit thoſe perfe-
 ctions, which the Angel hath, ſpread far-
 ther in faireneſſe, then theſe of man. Shall
 this faire creature, the noble work of God,
 worſhip the meane work of man, an Image
 which is but aſhes in the likenefſe of an
 Image: and which, the Popiſh Doctours
 confeſſe, if a Papiſt or other perſon, be driven
 with extremity of colde, hee may burne, to
 relieve his body. Goe now man, and wor-
 ſhip

ship him, who, when thy body falleth to the poore condition of a stone, or block, or of the Image, that men would perswade thee to worship; and stirreth onely as it is moved by a living power; and shall be left, not a man, but the Image of a man; the Image of God being departed with, and in the soule: shall acknowledge his owne Image, if not defaced with the worship of Images, or other sinnes; and call thy soule, and his Image, home to his rest.

CHAP. 3.

I Cannot come so nigh, but I must needs have one pluck at the invocation of Saints. By what device can we invoke the Saints, without great injury to Gods glory? For, the more help we crave, and expect from others, though with some reference to God, the lesse wee seeme to depend upon God; and want of dependance, be it reall, or rationall and onely in appearance, breeds neglect. And a simple wretch, beleeving, that in what place soever of the world he is, hee is there heard by his Saint, and his petition granted, and as they teach, more easily granted: doe you think, his heart is not vehemently prompted to deifie his Saint? I have

Mat. 11:28

heard an Italian say in *Rome*, (and hee spoke to me, when he said it) being transported with a high thought of the Popes greatnes, so like the greatnesse of God; that hee did exceedingly pittie the poore blind Englishmen, who beleev'd aright in some things, and embraced many verities, as, that there is one God, and three persons, and the like: and yet, did not beleve so plaine, and open a matter, that the Pope is God upon earth. But, they meet me, as I goe: A vile sinner is unworthy to appeare before God in his owne person. Is it so? Why then doth Christ make publike proclamation? *Come unto me all yee that labour, and are heavy laden, and I will give you rest.* Wee must come unto him, that giveth rest. And all must come, even they that labour under the waight of a burdened conscience; they that are in labour, and desire to be delivered of a Hedghog, that wounds, and teares them in their tender inside. The spirits labour, when men are upon dying: and wee that labour to keepe life and soule together, must come to him. And it is God, who, as the Prophet *David* saith, *Humilia respicit in caelo, & in terra*, looks back upon the humble things of heaven and earth: For, as the low things of earth, are humble in respect of him; so also, the sublime, & high things of Heaven.

But

But he bowes downe his attention to all as the Sun visiteth with equall clearenesse, the garden of flowers, the greene medow, the field of Lillies, and the dirty ditch. One example is eminent. *And behold, a woman of Canaan came out of the same coasts, and cryed unto him, saying, Have mercy on mee O Lord thou Son of David, my daughter is grievously vexed with a devill.* Shee was a woman of Canaan, but, for her unworthinesse, her name is concealed. And shee came out of the same coasts, but what coast, or where her house stood, or whether or no she had a house, wee must not learne. And yet, shee boldly cries unto him for mercy. She gives him his titles, by which she acknowledges his power, and his gentlenesse. For, she calls him Lord, and the Sonne of David, a meek man. And shee goes to him for a remedy against the devill, that came to destroy the works of the devill. Her daughter was possessed with a devill: and, *quod possi letur*, saith Thomas of Aquine, expounding the definition of Eternity, given by Boetius, *firmiter, & quietè habetur*: We hold fast, and quietly, the thing we possess. Yet shee hopes, and feares; and feares, and hopes againe, and in that hope, goes to him courageously. Now, certainly, hee will come running towards her, and meet her above halfe way.

Mat 15. 22

Tho. Aqu. I.
p. q. 10. art.
1.

Ver. 23.

It is quite otherwise. *But hee answered her not a word.* O poore woman ! why then the Popish doctrine will appeare probable. Christ will not answer a word to a vile sinner, speaking in her owne person. Had he but look'd upon her with a compassionate eye, and said, *Alas poore woman, she would have called him, Son of David, once again. But he answered her not a word. And his Disciples came, and besought him, saying, Send her away, for she crieth after us.* She follow'd still : and her cries went before her : if hee will not see her, he shall heare her ; and he shall know, that she is a woman. His Disciples begin to think, that shee is as much vext with a devill, as her daughter, shee cries so loud ; and beseech him to send her away. *But he answered, and said, I am not sent, but to the lost sheep of the house of Israel.* Poore wretch, what shall become of her ? She is lost, and lost againe ; lost in her selfe, and lost in her daughter : but shee is not of the sheep of the house of *Israel*. And therefore, if hee be sent to none, but to the lost sheep of the house of *Israel*, hee will never finde her, though shee be lost, and hee finde what is lost. *Then came she and worshipped him, saying, Lord, help mee.* Make room, give way there, now she comes. She breaks through the presse, and down she falls upon her

Ver. 24.

Ver. 25.

her knees before him ; shee teares that shee was rejected, because she had not worshipped him ; and now, she humbles her heart, and her body, and lifts up her hands, crying. *Lord help me.* Is it possible now, that Christ should not melt into compassion, and thaw into sweet drops of teares, and mercy? *But he answered, and said, It is not meet to take the childrens bread, and to cast to dogs.* What? a dog? If shee be a dog, shee is not a curst dog. Was ever a dog heard to cry, *Lord help me*? I wonder, shee breaks not out: Am I a dog? I would have you well know, I am not a dog, I am a woman. You a man sent from Heaven, and call a woman dog? Had I beene call'd any thing, but an unclean dog, I had not car'd. I doe not remember, that I ever bark'd, or bit any man. And must I now, be call'd a dog? Her language is of another straine. *And she said, Truth, Lord: yet the dogs eat of the crums which fall from their Masters table.* The woman will be a dog, or any thing that hee calls her; and shee confesses, that her place is the doges place, under her Masters Table; and all that she desires, is, that she may lick up the little crums, which fall from his trencher. *But* Christ could hold no longer; his very wels yern'd; and hee gave her, his fire, good measure, pressed downe,

Ver. 26.

Ver. 27.

S. Chryſoſt.
hom. 12 de
Canaana.

ning over. St. Chryſoſtome, a great enemy to Popiſh impositions, ſhewes plainly, that he was not of the Popes Latin Religion, in theſe golden words: *En prudentiam huius mulieris; non precatur Jacobum, non supplicat Johannem, non adit ad Petrum, nec Apostolorum ceterum respicit, aut ullum eorum requirit, sed pro his omnibus poenitentiam sibi commitem adiungit & ad ipsum fontem progreditur*: Behold the prudence of this woman: she bends not her prayer to James (He begins with James, the Lords brother, not with Peter, and goes on with Iohn, the Disciple whom Christ loved, and of all that he names, Peter is the last) she doth not make her Supplication to Iohn, shee runnes not to Peter; she regards not, that the Apostles are all together; neither doth she request any of them: But in place of all this, shee and her repentance goe on to the very fountaine it selfe. And againe in the same Homily, hee strikes downe the Pope, and all his Cardinals at a blow: It thou, O sinner, wouldest have accessse unto God; *Nihil opus est attritu seruo vel intercessore, sed dic, miserere mei Deus: Is enim te audit quocunq; sis loco, & undecunq; invocetur*: There is no need of any Court-creature, or other, to intercede for thee: but onely, say, Have mercy upon me, O God; for wheresoever thou art, hee

heareth

heareth thee, and from what place soever he is called upon. But the old objection, now it comes: They goe to God by his Saints, as Subjects to their King, by his Nobles and Servants: And because I have begun to mow up their dry Sophistry with Fathers, I will proceed. St. *Ambrose* speaks thus: *Solent miserabili excusatione, dicentes, per istos se posse ire ad Deum, sicut per Comites itur ad Reges. Ideo ad Regem per Tribunos & Comites itur, quia homo utiq; est Rex: ad Deum autem, quem utiq; nihil latet, suffragatore non est opus, sed mente devota. Ubicumq; enim talis locutus fuerit, respondebit illi.* Some are wont to use a miserable excuse, saying, By Saints they may have recourse to God, as by Nobles, to Kings. We therefore by the Kings Officers and Nobles goe to the King, because the King himselfe is a man: But to goe to God, (from whose eyes nothing is hid) there is not any need of a spokes-man, but of a devout soule: For, wheresoever such a one crieth to him, he will answer her. And now, this with many others, hath crept on, and at last, stepped out, and stood up for a point of faith in the Church of *Rome*.

S. *Ambrosius*
Rom. 1.

CHAP. 4.

IT is my beliefe, that the Invocation of Saints is a by-way, which the devill hath sought and found, to divert man from the due, and true service of God. All the temptations of the devill, saith *Nilus*, are thus and thus ordered, to disturb or pervert us in our prayers. And, we see, hee hath already so farre gained ground, that where they offer up a hundred prayers, they give but ten in the hundred to God. And they proclaim it, an infallible signe of predestination, to flame in devotion to the virgin *Mary*. And where the Church of Christ prayeth in divine Service, O Lord open thou our lips; they began their Office of the virgin *Mary*. *Domina labia mea aperies*, O Lady open thou my lips, and my mouth shall shew forth thy praise: till the Pope ashamed of them and their open lips, shut up their lips with shame enough. And they seldom say, praise be to God, without a profane addition, and to the virgin *Mary*; dividing their praises in the same breath, and (it is to be suspected, they are also quick, and many so ignorant) most commonly in the same gift of the mind, betwixt Christ, and his Mother; be-

twixt

twixt the Creator, and the creature. It hath
 bin openly confessed to me in *Spain*, that the
 common people there, for the most part, be-
 leeve, that the virgin *Mary* is as really pre-
 sent in the Sacrament as Christ; and some ex-
 cuse it, saying, that the flesh of the virgin *Ma-
 ry* is there, because Christ took his flesh from
 her. And so, it is very neere to certainty, that
 the ignorant sort especially, part equally
 their praises & thanksgivings of this condition;
 & give halt to Christ, & half to his Mother:
 to who, I beleeve, Christ hath given so much
 in heaven, that she need not part flakes with
 him here. It is the definition of prayer in
 the Logick of *John Damascen* ἀνάβασις πρὸς
 Θεόν, Prayer is the ascent of the mind to
 God. Three things are required to every
 action, that is both perfect and noble. First,
 the action must be of a perfect kinde; and
 such a one is the action of ascending. Se-
 condly, the action must flow from an ho-
 nourable beginning, or principle; and such
 a one is the minde, the most pure, and most
 refined part of the soule. And thirdly, it must
 tend to an excellent object; and God excells
 all objects, but himselfe. I cannot perceive,
 how God being so prone of himselfe to
 goodnesse, that hee hath made himselfe in a
 manner, visible in his creatures: that he sent
 his owne deare Sonne from his warme bo-
 some,

*Io. Damasc.
 lib. 3. de fide
 orthodox.
 cap. 24.*

1 Tim. 2 5.

some, to bleed to death for us : there is now the ranfome being fully payd , so 'great necessity of mediators, to put the sweetnesse and love of heaven and earth , in minde his promise to Man. For, they cannot enlarge their own glory, by what they doe in Heaven. There is yet, a strong necessity of prayers, and other duties on our part. But is there yet, need of Saints, to blow the coales and to stirre up his halfe-extinguished love to man ? and all this, when the Son of God is also the Son of man , both God and man, to interpret betwixt God and man , and to deale the cause on both sides. *One Mediator betweene God and men, the man Christ Jesus* as St. Paul writes to *Timothie*. One Mediator, both for the maine matter of reconciliation, and the continuance of it. It is added *the man Christ Jesus*, that we may goe boldly to him ; we men, to the man, Christ Jesus. It cannot be denied, but hee sits at the right hand of God, and makes intercession for us ; and if so, why should any be joyned with him , in maintaining the continuance of the league betwixt God and man, which he made ? I meane, any that we must look up to, and that shall deal the same business in the same place, and with more assurance of reconciliation, then he. The Minister is a Mediator betwixt God and Man ; but not one.

one, that is invifible ; and above, as God is. Certainly , God could have given his bleffings, without the motion of prayer ; but the device was, to exercife us in humility , and obedience towards him, us here below ; and in the performance of charitable offices towards our neighbours ; for our greater advancement hereafter. And fhould it be freely given to them, to the Papifts , that the Saints exprefle their charity to us , in praying for us ; it will not prefently follow, that we muft be Petitioners to them : For, they may pray for us , that is, for the achievement of our laft end ; and yet, not know the particularities of our conditions ; and not be able to heare our prayers. It is a great way to the place where the Saints dwell, and we pray foftly. And therefore, God heareth us , becaufe he is every where, *Intra omnia, fed non inclufus ; extra omnia, fed non exclusus*, faith *Ifidorus* , within all things , but not fhut in them, without all things, but not fhut out of them. And although the Saints fhould behold in the vifion of God , in whom are all things, what we doe, and pray for : yet ftill they are finite, and their powers limited. And if the whole world , fhould pray to a Saint at the fame time, it would be a great imployment, to give hearing to all the multitude. He that
fees

Id.

sees him, who sees all things, sees but a little of what hee sees, that sees all things; And the blessednes of the seers, doth not so much as partially consist, in the seeing of what is done below: And that God imparteth to them, any such revelations, by which they may appeare to us, so like to him; wee are not warranted to beleeve. I rather think that the wills of the Saints and Angels in Heaven, lye fast asleepe in the will of God. No Saint would grieve for his Father, though he should know, he is now broiling in the most searching flames of eternall fire, because his will is wholly resigned to the first, and superiour will in the order of wills, the will of God. He grieves not for him, because the sentence of God hath past upon him; and the sentence is irrecoverable, because it is absolutely will'd. And who can make it credible, that the Saints know, what sentences are past, and what are yet to passe? I was borne a poore beggar; When I could not begg; and I live a beggar, and shall dye one. My cry shall ever be; Good Master my Master, and Master of all the world; give me somewhat to a poore beggar, for Jesus Christ his sake.

CHAP. 5.

Blame exceedingly in the Jesuits, and others, their neglect of holy Scripture. An old man amongst them, and a profound Scholler, said in a vaunting way, that hee had never read a word of holy Scripture in holy Scripture, but as he found it scattered, and cited in other books. And when I made a Latin Play amongst them, and (God in his tenderneffe, forgive me for it) acted the part of a Minister, and preached upon the Stage, having took for my text, those holy words of Christ to St. Thomas, *Blessed are they that have not seene, and yet have beleaved*: Moving excessive laughter at every word; I was not reprehended by them, but highly commended. And in Rome, when I composed a Play of a mixture of English and Latin, and still personated a Minister, though I much profaned the words, and phrases of holy Scripture; all past for very well done. Nothing almost, is more common with the Italians, then to frame their jests, of the phrases, or passages of holy Scripture: which because they are witty; please and spread exceedingly. It is worthy to be learned, that as in all subordinate Sciences, they so

con-

John 20.29

contrive the states and resolutions of the questions, that they may serve the better the setting of their Doctrine in Divinity; they have the like ayme, even in their ordinary carriages; if the carriage be capable of it. And running with this byas, they neglect even outwardly, holy Scripture; that in Divinity, they may the more seemingly inferre the insufficiencie of it in the decision of Controversies; forming an argument out of their owne practice; with which argument, though no argument, they are patiently convinced, to whom their practice is a Canon, and indeed, holy Scripture it self. There came to this Colledge, when I was there, a poore old forlorne Spanish Souldier, and his arrant was, to begg an almes. This is ordinary; and wherefore should I relate it. The extraordinary is to come. He confessed weeping, to some of the Schollers; that he had beene a busie man in the great Fleet, that came for *England* in *Queen Elizabeths* dayes; and that the heavy hand of God had waighed him downe in all his enterprizes, since the foule attempt of that mischievous Plot, that he could never prosper in his common affaires: nor yet, see any man, who had engaged his person in that businesse, that prospered: I may ad out of his words; that he seemed not to beare with *Caine*, or like

wandering Jew, the curse of God upon his forehead. O all yee true English hearts, love God, and serve him. The Jesuits perhaps will deny, they had any hand in that invasion. But lest they deceive you, I will tell you some news from *Rome*. It is known there, that the Pope tooke, and the Jesuits gave, the better halfe of the Colledge-moneys, sold out-right, to the use of that Fleet: And that the Scholers were overthrown with the Navy; For, the number of Scholers being great, and now, greatly neglected; part of them, by the fearfull judgement of God, were forced to beg from Town to Town. And I have heard of a great Extremitie, into which some of them fell; but the form of it is quite false out of my mind. Still praise thou, God, ô my soul. I have read a Latin book in *Rome*, written by Father Parsons (the Jesuite that I told you, sate in the Coblers stall) after Gods expression to us in the overthrow of the Fleet; where he labours to reduce that overthrow, (as Fa. *Floyd* the Jesuit, did the fall of the house in *Black-friars*) not to an act of Gods good pleasure, but of his sufferance: & where with many arguments he encourageth all Catholike Princes to the like attempt; & where he confesseth, that the Spanish ships had many Engl. Priests in the; but

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he

hee faith, they came onely, to mitigate and temper the severity of the *Spaniards*; and to give the distinction betwixt Catholics, and Protestants. It is very ordinary in Politic, to give faire causes for foule ones; *Non causam pro causa*, That which was not the cause, for the cause it selfe. Every cunning man doth so. My memory beares me witnesse, I have been told by them; that either at the time of the *Spanish* fleet, or of the Gunpowder Treason, the Jesuits thought themselves so secure of a successe, agreeable to their mindes; That they had cast, and written, how all things should be ordred in Parliament for their advantage; and for the prevention of differences betwixt them, and the Monks, concerning Houses. Which was one of the Reasons, why *Leander Jones*, an English Monke, wrote his Book concerning the Houses & Lands in *England*, due to his Order. But now I speak of the Monks; I must come to them anon; for I came to this. Every wise, and indifferent person, and the person, that is but indifferently wise; will plainly see, that I had reasonable motives (and yet, these were not halfe) sufficient to induce a discoursing man to forsake the Jesuits; if not, the Popish Religion. But though I had enough of the Jesuits, I still desired to be seeing, in the weighty matter

of Religion. And of my own accord, I for-
took the Jesuits, and *Spain*; and betook my
selfe to the English Monastery at *Doway*, in
Artois. For, I thought, if any where, there
was the beginning of the life of Saints, and
Angels. I had a companion with me, whom
in the journey I found, to have done amisse
in his departure from the Colledge; but hee
is a private person, and his fault is private;
let him goe, and thank mee.

CHAP. 6.

It is too early to take my leave of *Spain*;
Every day came to our eares a new de-
scription of the abomination of desolation
in the practices of the *Spaniards*: Their sins
were common talk; and namely, the flesh-
ly commixtions of men with women, of
men with men, can we bend our imagina-
tion farther? Of men with beasts; O most
holy God! And I remember, a Drunkard
did fright me in *England*. Their religious
persons are much tainted with these abomi-
nable acts of Irreligion. And these are not
Spains sins onely, but also, the sins of *Italie*,
where the Pope dwels; and of *Rome* it self,
where his best house is, & where he is to be
seen for the most part: Why now the ho-

ly Prophecie of the Reverend, and godly Bishop *Paphnutius*, in the Councell of *Nice*, is come about : and the branding of lawful Mariage in the Clergie, hath put the on, to breake all the tyes, and ligaments of Nature, and Religion; and to tread deep in the dark, and dirty wayes of mischief. They have pleased, to give out heer, that I marry not, because I judge it unlawfull, and forecast a returne to them. But let them know that I remayn free, as from Marriage, so from any tye, pulling that way; for two Reasons.

First, to take off the sharpnesse of the scandall, which they raised of mee, that I changed my Religion for a Wife.

Secondly, because as yet I lie dead and buried in an obscure Village, where no man that is an Inhabitant, except the Clerke, bringeth a Booke to Church, and where no man is able to judge of my Vocation; or of the wonderfull things, which God hath shewed to me, and commanded me to tell upon the house-top.

But when G O D in his mercie shall make mee a fixed Star, and settle me in a constant abode; I shall not be ashamed to marry, as many good servants of God, as well ordered as I, have done. I was called to Orders, to the sweet yoke of

Christ.

Christ ; to which the Pope had annexed a yoke of iron : I could not , where I was, put on the one , without the other. The Church of *Rome* did not force mee upon Orders ; but shee forced mee to put on the iron yoke with Orders. And because I put it on by enforcement, and the enforcement was unlawfull; I may lawfully shake it off, and say; of all Rules , Scripture is the best. A promise not regulated by the Word of God, will never be found obligatory. It will be much for me, to promise to God, or to my self, an assurance of Chastity; because Christ hath not bound himselfe , to furnish us always with extraordinary Graces. His intention is , to bring us to salvation by the common rules of Christianitie ; and by Graces, which ordinarily do *gratos facere*, as the necessary Graces of Sanctification : In higher matters ; as, in Graces *gratis datis*; those of Edification, and the like; he will be always at his own choice. Onely this. The condition was Antichristian, the will was forced, not absolutely , but by a slight ; and the matter of the Promise, was unlawful. Some are Eunuches for the Kingdome of Heaven : but these hang from day to day upon Gods extraordinary Grace, which doth not forsake them : they doe not promise so high a grace to themselves,

by vowing the performance of a duty, which falls not within their power, according to the ordinary proceſſe; and to which, they are but Gods Tenants at will, in all reſpects.

CHAP. 7.

THe *Spaniards* are odiously proud, and boasting both in their words, and carriage. But the Jeſuits have a plaister for the deformity; and ſay: The pride of the *Spaniard*, is onely the outward representation of pride, and the acting of a proud man's part; but the Engliſhman is proud in heart, and the true *Lucifer*. But what man, can meaſure the abundance of the heart, but by the out-side? Their women paint, till they are old; and then, their faces being corrupted, (as God will have it) they are moſt ugly. But the Jeſuits cover this too; ſaying they muſt paint, to keepe their Huſbands from other women, and in due reſpect to them.

I remember a word, which an old Monk, and a deep one, ſaid to me, ſpeaking of Religion; Nothing is ſo foule, but words, and diſcourſe will white it over. Saint *Cyprian* was not of their Religion, who introdu-

*S. Cyprian. lib.
de diſcipl.
& habit.
Virginum.*

ceth

ceeth Christ, saying in the Day of judgment,
 of such a painted Sepulchre, *Opus hoc meum
 non est ; nec imago hac nostra est* : This is not
 my work ; nor is this, my Image. I do not
 like the Cruelty of the *Spaniards*, who bur-
 ned a man, differing from them in opinions,
 part after part, limbe after limbe, begin-
 ning at his toes, with a slow, and gentle fire :
 till hee was driven into such horrible out-
 rages of desperation, that he cryed out with
 a lamentable tone, and asked the people a
 hundred times over, if they would send
 Letters to the Devill ; for hee was going,
 (he said) and would carry them. They say,
 their intencion was, to convert him. But,
 Lord deliver my body, and my soule, from
 being converted by them. All in God, is
 most excellent ; but wee call that, more
 then most excellent in him, which We are
 best acquainted with, his mercy, and his
 Gentlenesse. And, not to be like God in
 that, in which he most shews himself to us,
 is high neglect. You see, I take but heere
 and there, and where I take, I do but touch.
 I will keep some thing for hereafter, to be
 used if they goe on to trouble the peace of
 my sweet reposall in the bosome of my
 deare Mother ; the Church of *England*. In
Spain, according to the Law of the Realme
 (but not according to Gods Law) if a man

finde his wife in the actuall commission of Adultery, he may kill both his wife, and the Adulterer.

The Jesuits know a Gentleman, who sent a dish of hot meat covered to a Friary, the shaved head of a Friar; and it was presented to the Friars being at dinner; with this Message, that such a Gentleman, a good Benefactor of theirs, had sent them a dish from his Table; and many thanks were given, with acknowledgment, that they were much beholding to him, and alwayes bound to him by new favours. But the Messenger, uncovering the dish, began with the other end of his Message, and fairely told the Friars, that as many of them as came where he was found (for, he had spared his wife) his Master would serve with the same sawce. Had this Friar married, hee might have died with his head upon his shoulders.

Upon the last good Friday, which I saw in *Spain*; the upper part of a Church fell, standing in a Town, not far distant from thence. And, as the manner is, the women sitting in the body of the Church, many of them were oppressed. The Preacher, seeing it when it first yielded, turned to go downe: (the Pulpit was joyned to a side pillar:) but he was beaten down, and lost the use of both

his legs. The noise went presently abroad, and brought in, all sorts of people. And, the women wearing many Rings, they pulled them off, and where they came not at the first pull, cut off their fingers, when many of them were alive, and onely stunnied. And presently came downe another part of the roof, and destroyed them, and their cruelty. This is the day, when the Crosse is adored, crept to, and kissed; and brought into the Pulpit, and there spoke to. And as my Discourses are altogether occasionall; so, heere, in place of these follies of Devotion, I will give matter of Meditation for this, and other good times,

MEDIT. I.

CHRIST being promised to the sicke, and wounded World, in those acceptable words, *The seed of the woman shall bruise the Serpents head*: God in his wisdom, suffered the World to walk many hundreds of yeares, by the twilight of Nature: And then also, there was a Church, and Melchisedech was a Priest of the most high God. The breach of this Law, bringing a deluge upon the whole World; and an overflow of corruption upon Faith, and Manners: God gave

Gen. 3. 15.

Eſay 9. 6.

John I. I.

Verſe 14.

gave an addition of the written Law. But that likewiſe, little helping to the perfect cure]: and the World having now fully ſeene in the Glaſſe of long Experience, that man of himſelfe, was altogether unable, and that there was extream need of a Saviour; God ſent his own and onely Son, in the fulneſſe of time; *the Prince of Peace*, when the World was ſetled in a firm peace, to promulgate the Law of Grace, a Law which bindeth, *vinculo pacis*, with the bond of peace. And when both the Law of Nature, and the written Law, paſſed by the manifold neceſſities of the miſerable world, the good *Samaritan* performed all the buſineſſe, with a little Baſam. It is generally true, which is commonly ſaid, that example doth more forcibly move, then words. For, it is not onely true of ordinary words, delivered by the tongue, the hearts Interpreter: but alſo, of that great Word, the Son of God: by whom wee were not ſo ſtrongly, and efficaciously moved, when *in the beginning was the Word, and the Word was with God*; and when he remained inviſibly with the Father: as when *the Word was made fleſh, and dwelt among us*. Every man was loſt, and loſt before he was found, and loſt for ever: and a great Father without a Father, ſent his Son, being alſo a Son with-

out

out a Son, and without a brother (for there could not be many such Sons) to labour till hee dyed, in the recovery. And lest vaine men should say, God made the World, indeed a goodly piece of work : but alas, he brought about all this fair diversitie of building, with a word or two, & a word is soon spoken. He said, let there be this, & let there be that, and both that and this came presently, and shewed themselves : but hee did not labour, he did not sweat in the performance: his works are great, but they are not painfull. Dealing now, the great work of our Redemption, hee labours to extinguish the flames of sin, with teares, (for, hee was often scene to weep, but never to laugh) with sweat, with bloud ; with sweat of bloud. And as the Unicorne is taken in the Wilderness, by laying his head in a Virgins lap, and there sleeping, till he is bound, and carried away with his precious horne, the soveraigne cure of poyson : So while Christ laid himselfe down in the Virgins lap, hee was bound and carried away, to be the onely cure of spirituall poyson. No marvell now, if the whole World favoured the time of his birth, and the great Sea was at quiet, while the little Halcyon was in building her Nest.

No marvell if, as in his eternall generation,

on, he hath a Father without a Mother ; so, in his temporall generation, hee came of a Mother without a Father ; and from her, into the World , without opening the doore in his entrance. No marvell, if the Kings of the East, animated with the prophecies of *Iob*, or *Balaam*, came hastily to him, under the strange conduct of a new-made Star. No marvell, though as hee entered into *Egypt*, the trees, to which, others bowed, and gave idolatrous worship, bowed themselves to worship him : and though the Idols fell in pieces. No marvell, if Oracles lost their voices ; and that of *Apollo* answered *Augustus*, *Me puer Hebraeus*, &c. An Hebrew Boy hath silenced mee : and no marvell, if a false God complained the very day of Christs passion, to certaine Mariners at Sea ; that he was now utterly destroyed. For, that, to which, these wonders were directed ; or, from which, they were derived, was it selfe superlatively wonderfull : The Son of the Ever-living God, being life it self, died for us.

MEDIT. 2

THe terms of Divinitie are to be taken into the mouth, as the Canonists speak, *cum grano salis*, with a grain of salt, that is, wisely tasted, and understood: otherwise, they will not prove good nourishment. The Son of the living God was crucified; and being God, was crucified: but God was not crucified. Saint Paul saith, *Had they known it, they would not have crucified the Lord of glory.* But hee doth not meane, that the Lord of glory was crucified. For, the nature of the Deitie is not passible; neither is glory lyable to pain: As likewise, it is said, *No man goeth up into heaven, but he that came downe from Heaven, the Sonne of Man.* And yet notwithstanding, it was onely the Son of God, that came down from Heaven: for he was not yet, the Son of Man. In respect therefore, of the personall Unitie in Christ, the things which are proper to God, are sometimes referred to man: and the things, which pertain to man, are ascribed to the Divinity. It is a similitude much approved in the Councell of *Chalcedon*; As, when the body of man suffereth, the soule indeed knoweth that, and what the body

I Cor. 2.8.

conc. Chal.

Cyr. Alex.
in Conc. E-
phes. 1.

body suffereth; but in it self, remayneth impassible. So Christ suffering, in whom, the Godhead was; the Godhead in him, could not suffer with him. If, as in God there are three persons, and one nature; and three persons in one nature; so in Christ, we consider two natures in one person; and lay them out to their proper acts; all is easily perceived. Excellently, *Cyrl of Alexandria*, alleaged in the first generall Councell of *Ephesus*, *Factus est homo, remansit Deus, servi formam accepit, sed liber ut filius, gloriam accepit, glorie Dominus, in omnes accepit potestatem, rex simul cum Deo rerum omnium*: He was made man, but he continued God, he took the forme of a servant, but he remayned free as a sonne, he received glory, but was the Lord of glory, hee received power over all, but was King, together with God, of all things. With what a ready finger, the holy Evangelists touch every particular string, in the dolorous discourse of our Saviours Passion? They were not ordinary men, drawn every way, with carnall desires; but extraordinary persons, carried aloft upon the wings of a divine spirit. For, in the relation of those things, which manifested the glory of Christ, and pertained to the demonstration of his God-head; they do not stay; they give a naked declaration,

ration, and passe to that which followeth. But in the cloudy matters of his disgrace, and especially, in the Funerall Song of his Passion; they are copious, and full of matter. Which, if they had vainly affected the glory of the World, they neither should, nor would have done. Thus evidently shewing, they did not glory in any thing, but with Saint Paul, in the crosse of our Lord Jesus Christ. Saint Luke, opening the glory of Christs Nativitie, openeth and shutteth all, as it were, with one action: *And suddenly there was with the Angel, a multitude of the heavenly host praising God, and saying, Glory be to God in the highest, and on earth peace, good will towards men.* That strange comming of the Wisemen, or Eastern Princes; Saint Matthew comes as quickly over: *And fell down, and worshipped him: And when they had opened their treasures, they presented unto him Gifts, Gold, Frankincense, and Myrrhe.* In blazing the Transfiguration of Christ, they put it off without any blazing figure, without a transfiguration of words: as willing onely to insinuate, that Christ opened a chink of Heaven, and gave a little glympse of his glory before his Passion, to prepare and confirme his Disciples. And forced at last, upon his Ascension, it fells from them in short, *Hee was received*

Luk. 2. 13,
14.

Mat. 2. 11.

Mar 16. 19

Luk. 22. 65

Mat. 16. 21

John 19. 30

up into Heaven. All which, they might have amplified by the help of their infused knowledge, which virtually contained the inferiour art of speaking; with glorious descriptions. But in the dolefull Historie of his Passion, wee have a large discourse of apprehending, binding, iudging, buffeting, whipping, scorning, reviling, condemning, wounding, killing; and if any thing slip under the rehearfall, it is to be a scarff over the face, and to shew, the griefe could not be expressed; and moreover, to stirre men's thoughts, to expresse more in themselves: to which, wee may referre that of Saint Luke, *And many other things blasphemously spake they against him.* These blessed Evangelists proved themselves to be the true Disciples of Christ: For Saint Matthew saith, *From that time forth began Iesus to shew unto his Disciples, how that he must goe to Hierusalem, and suffer many things of the Elders, and chiefe Priests, and Scribes, and be killed, and be raised again the third day.* The Resurrection had but a very little roome: and it should have had no roome; had it not fitly served, to sweeten the relation of his sufferings. Hee did not much stirre his head in his passion, without a Record, without a Chronicle. Saint John saith, *hee bowed his head.* And thus doth the flower, when it be-

beginneth to wither. *Hee bowed his head,*
and gave up the ghost. He bowed his head.
 Stay there ; it is too soone to give up the
 ghost. Father of Heaven, wilt thou suffer
 this ? O all yee creatures , help, help your
 Creatour. But, they stir not; because he hath
 bowed his head ; the most high, and most
 majestickall part of his body. Did hee bow
 his head ? Hee, the great God of Heaven,
 and of the World ; betrayed by his owne
 Disciple, crucified by his owne people, led
 by him to the knowledge of him, when all
 the World was given into their own hands;
 and brought by a strange, and a strong hand,
 out of Egypt , the house of bondage , the
 black figure of this World ; into the Land
 of Canaan , the Land which flowed with
 milk and honey, the beautifull Embleme of
 Heaven ? Did hee bow his head, no instru-
 ments but his own creatures, being used to
 his destruction; when the weighty sins of
 the whole world were laid upon his guilt-
 lesse back ; and when he could in one quick
 instant, have turned all the World to a vain,
 and foolish nothing ? And shall one of us
 dirty creatures, frowne and be troubled, lift
 up the head, speak rashly , and kick against
 the thorn, moved by every small, and easie
 occasion ? Shall we murmur, and trouble
 all with the smoake , and flames of angry
 N words ?

words? As thus, (for the deceits of the Devill are wonderfull) If that Mifcreant, that shape of a man, had not put my honour upon the hooke, I had not beene troubled. Such another man is not extant, me thinks, hee has not the face of an honest man. The carriage of his body is most ridiculous. God forgive me, if I think amisse: my heart gives mee, hee never says his prayers. Pray God, he believe in Christ. This makes the Devil sport. What are we? How soone we take fire? how quickly we give fire? how long we keep fire? In what mists, or rather fogs wee lose our selves? Why did God send some of us now living, into the World, and not rather create us in glory; if he did not mean, we should passe through a field of thornes, into a garden of flowers; through the Temple of Vertue, into the Temple of Honour; by pain, to pleasure?

MEDIT. 3.

Hee gave up the ghost. They say, men that die, give up the ghost. Did Christ die? It cannot be. Yes: and more. He died willingly, like a meeke Lambe sobbing out his life. For, hee gave up the ghost; it was not taken from him. And therefore, a good man hath not feared to say, that Christ held his life by mayn strength, some little while, beyond the date of nature; that it might

Joh. 15. 13.

not seem to bee taken from him by force of armes. *Greater love hath no man then this, that a man lay downe his life for his friends.* Life is the last of all our possessions in this World: and laying downe life, wee lay downe all: and love, that layes downe all for one, loves one better then all. It was an unspeakable act of love, & not sufficiently utterable by the great Angels of heaven, that the most glorious Majesty of God, not capable of pain; nor yet, able with all his power, to inflict paine upon himselte, should come down, though not in his Majesty, and close with a body subject to pain: in which, hee would experimentally know al that, which man could bodily suffer: and more then all: for, no man ever suffered in such a delicate constitution of body: and therefore, no man ever endured such rage, and vehemencie of pain. O Lord, whither do'st thou come? we are creatures: yes truly, bodily creatures; we must be fed, cloathed and kept warme: we are lyable to paine, and shak't with a little pain, we turn colour from red to pale. Lord, the Angels, they have likewise fallen; and their nature is more noble; as being free from grosse, and earthy matter. What stirred thee to put thy selfe in the livery of our fraile nature? thy love, thy will, thy most loving will. Looke upon him. O my soule,

N 2 thou

thou daughter of *Jerusalem*; look upon thy dear Friend, who died temporally, that thou mayest live eternally; and who, out of his singular tenderneſſe, would not ſuffer thee to burn in Hell, for a hundred yeeres, and then recover thee; by which notwithstanding, he might have more imprinted in thee, the bleſſed memory of a Redeemer: but expreſſly required in his Articles, that if thou wouldeſt cleave to the benefit of his Paſſion, thou ſhouldeſt never come there: now look upon him. Hee hangs upon the Croſſe, all naked, all torne, all bloudie; betwixt heaven & earth, as if he were caſt out of heaven, and alſo, rejected by earth: betwixt two thieves, but above them, *tanquam caput latronum*, as the Prince of thieves: hee has a Crown indeed, but ſuch a one, as few men will touch, no man will take from him; and if any raſh man will have it, hee muſt teare haire, ſkin and all, or it will not come: his haire is all clodded with bloud; his face clouded with blacke and blue; his eyes, almoſt ſunk in the ſwelling of his face; his mouth opens haſtily for breath, to relieve decaying nature: the veins of his breaſt riſe beyond themſelves; and the whole breaſt riſes and ſwells, while the pangs of death doe revell in it. Behold: hee ſtretcheth out his armes to embrace his Perſecutors; and

they naile them to the Crosse, that he cannot embrace them. Look you : hee sets one leg before another , with a desire of comming to them : and they naile his legs together ; that he cannot come. Now trust mee, hee is all over, so pittifully rent—: I wil think the rest. My soule, this, Christ did for thee: and this, Christ would have done for thee ; if thou hadst been the onely Sinner, and wanted his help. What a grievous mischiefe, is sin? by which, this great, great? I have not words : most great , most glorious passion of Christ, is trod under foot, and spoiled of the latitude of its effect : and which maketh Jews of Christians. For, by sin Christ is every day crucified by mee ; every day forced to bow his head , and give up the ghost. I have farther to goe. If from the price, and qualitie of the medicine, wee may in reason, draw arguments, to prove the state, and condition of the soare : Sin is indeed, a grievous wound : I never heard of such another. *Agnosce, ô homo,* saith Saint Bernard, *quàm gravia sint vulnera, pro quibus necesse est, Dominum Christum vulnerari:* Acknowledge, ô man, how grievous those wounds are, for which it was necessary, our Lord Christ should be wounded. He goes on : *Si non essent hæc ad mortem, & mortem sempiternam, nunquam pro*

S. Bern.
Serm. 3. de
Nativit.

eorum remedio Dei filius moreretur: Had they not beene even to death, and to eternall death, the Son of God assuredly, had never given his deare life for the remedie. If I go to the depth of it: the Jewes did not kill Christ, sin killed him.

MEDIT. 4.

AS sin killed him, so he killeth sin. Then let every sinner come, & my self with them: and open his wound, and receive his Cure. The young of the Pelican are stung by a Serpent, and shee bleedeth upon them, even the blood, wherein her vitall spirits harbour. Is a man a Drunkard? Let him soberly consider, what haste hee makes to purchase a Fever, or a surfet; which might suddenly passe him away to hell: let him ponder, how often hee hath drowned reason, and grace, and quenched the fire of Gods Spirit in himself; how often hee hath bowed Gods good creatures, and put them besides the just end of their Creation; and how often in his cups, he hath defiled Gods white, and holy Name, and beat hard upon his patience: and let him now come hither, and give all again, in teares; and cry with the Centurion in the Gospel, *Lord, I*

Matth. 8. 8.

not worthy that thou shouldest come under my
 rooffe: For, my house is a sink of dregs, and
 lees, and loathsomnesse: but speake the word
 onely, and my soul shall be healed. And truly,
 o thou that didst complaine of thirst upon
 the Crosse, I will hereafter, thirst with
 thee. Is a man a covetous person? Let him
 search the Scriptures, and learn what Saint
 Paul learned in the third Heaven, that *the*
love of money is the root of all evill: For,
 what evill will not a man commit, to get
 the money which hee loves? and money
 being ill-got, is not well spent; and sooner,
 or later, *The love of money is the root of all*
evill. Let him think, how he sweats, and
 breaks himselfe in catching flyes; in gather-
 ing dirt and trifles, which give no settled
 rest to his desire; and, to use the words of a
 good one, *quibus, solutus corpore, non indige-*
bit, which when he hath laid down his body,
 he shall not have, or have need to have: And
 let him now come hither, and be fully sa-
 tisfied with the unvaluable riches of Christ
 his precious death: let him take off his heart
 from passing riches, and betroth it to
 Christs passion: let him looke upon him
 with the eyes of faith, and conceive, in what
 a poore, and neglected manner, hee hangs
 upon the Crosse; and lament for his owne
 manifold oppressions of the poore: let him

I Tim. 6.
 10.

Diodor. a-
 pud Max.

pitty the desolate nakednesse of Christ, and in his absence cover the naked : and let him say, Sweet God, I doe heere lay downe all my vain, and boundlesse desires, and wholly desire thee, and nothing but thee, and nothing with thee, but thee. Is a man, a burning fire-brand of rage, and anger ? let him understand, that *ira furor brevis*, anger is a short madnesse, and a long vexation; that it subverteth the whole work of Peace, and all the fabrick of piety in the heart: robbeth it moreover, of the sweets of life; and leaveth a man, a silly man, to be the daily subject of other mens laughter, and scorne: let him consider, that the God of peace, dwelleth not in a troubled & discontented soul: And let him now come hither; & the shedding of this blood, shal satisfie, & still his anger: for, the blood of Christ will breake the Adamant of his heart, and let out the passion; hee hath crushed water out of a Rock: For what Lion-hearted man can be angry, when hee calleth to mind, how this innocent Lambe, heaven and earth being moved above and beneath him, remained calme in the midst, and died in the fullnesse of content and patience: and let him say, come, O come, great example of sweetness, open thy armes wide, wider yet, yet wider, that I may run into the Circle of thy
sweet

sweet imbraces. O my beloved Lord, I am a spotted Leopard ; and yet I am not , for, I am all black : and one drop of thy cleane bloud will transform all into perfect beauty. O God , how beautifull are thy Tabernacles ? I will prayse thee in *Jerusalem*, the holy Citie of peace. Is a man, a back-biter, or a talkative person ? Let him seriously think , that he hath out-done the Basiliske, and killed where and when hee hath not seene : let it sinke into him, that hee scattereth coles, and is able to set on fire a whole Kingdome : for, if all were known to all persons , that is done and said ; the dearest friends would bate of their love, and there would be little, if any friendship amongst men : let him observe , that words which have flown out of one mouth, flie from one mouth to another , and never leave flying : & let him now come hither , & look upon him, that opened his mouth in speech, but seven times in three long houres upon the Crosse ; when happily another would have roared in the extremity, and have declaimed against the ravenous greedinesse of the Jewish cruelty : let him here admire in silence ; for, hee will see that, which, if hee would speak, he could not speak worthily : let him heere contemplate him, that knew the darke hearts, and secret sinnes of all the world,

world, and yet, did not reveal them to his tongue : And let him say ; Deare Lord, and Master, I perceive now, that I am not master of my brother's good name , and that I ought not to break silence, and speak every true thing ; and though my neighbour hath stained his credit in one place , yet , if it be not wholly prostituted by him , if it be not a general, publike and over-spreading stain ; I may not recount his weaknesse in places, where his good name is firme, and entire, or at least, not bruised in that part. O my blessednesse , I will make a covenant with my lips , and a branch of the covenant shall be, *My lips shall praise thee.* Is a man a lover of pleasure ? Let it enter into his heart, that as money profiteth onely, when it goeth from us ; so pleasure delighteth only, when it passeth ; and that it passeth, as it cometh ; and that never any earthly pleasure , did please when it was past : let him keepe in his minde, that whosoever is overcome with the vain ticklings of pleasure , is more busied in the exercise of those faculties, which he hath common with beasts, then of those, in which he is like to Angels, and in the inference, is a man-beast ; and let him believe, (for, it is certainly true) that the greatest pain, grief, and torment, which Christ suffered on the Crosse , and all the time of his life,

life, rose from a fore-sight, in which hee beheld, how many would doat upon the short, and lightning flashes of the World ; and how few would cleave to the great , and ever-during benefit of his passion : and let him now come hither , and fix upon him, whose whole life was a map of misery, and a sad history of pain ; who as he hung upon the Crosse, suffered most heavy pains in every small part of his body, died in pain, and left to his Church , a large legacie of most painfull sufferings : and let him say, O thou true lover of souls, I will henceforth pursue pain, more then pleasure ; I will prove my selfe to be a naturall member, and suffer with my head : O goodnesse, make me conformable to thee ; and though I weep, and bleed, and beare crosses , and though I am born up my self from earth, and all earthly pleasure, on a Crosse ; I shall not repine at my condition ; because the servant is not more worthy, then his Master. Come all kinds of Sinners , come on, come neere the Crosse ; take a full view of this bloody sacrifice, offered once for all : touch it, lay your hands freely upon the wounds and bruises ; they belong to you. Come, let us fall down before him, and tell him, of what weake and glassie matter he hath made us, how prone we are to slip, what great enemies threaten

our

our ruine ; that the quarrell is, because wee beare his Image, and that we are persecuted even to death , only because wee are like to him ; and that in the matter, it is his quarrell. And then, let us humbly dedicate our parts that have sinned, to his service. For doubtlesse, hee that suffered *Magdalene* to wipe his feet with her hair, (so often kemb'd, sweetned, tied up in knots ; let downe in hooks, and spread in Nets , to catch the carelesse youth of *Iernsalem*, and the Country ; will not reject you, or mee ; or yours or mine. Hee that hath feet, which have beene *swift to shed blood*, and quicke in accomplishing the acts of sinne, let him kisse these feet, and beg part of the satisfaction, which they have made for the sinnes of the feet : hee that hath hands, dipped in blood, and bathed in all the sinks of mischiefe ; let him kisse these hands, and beg part of the satisfaction, which they have made for the sins of the hands : hee that hath set the easements of his curious eyes, wide open to vanitie, and never shut them against vaine, and wanton sights, let him kisse these eyes : hee that hath eares, blistred with slanders, and blurred with foule discourses, let him kisse these eares : he that hath a mouth, *plenum amaritudine*, full of bitternesse, *delibutum mendaciis*, bedaub'd with lyes, and besmear'd

smear'd with oaths; let him kisse this mouth,
 and beg part of the satisfaction, which this
 mouth hath made for the sins of the mouth:
 he that hath a heart fraught with ill habits,
 and alwayes at worke in hammering sinne,
 let him kisse, not with his lips, but with
 his heart, this wounded side; and a mingled
 drop of bloud and water, from this royall
 heart, shall meet the lips of his heart; while
 hee beggeth part of the satisfaction, which
 this heart hath made for the sinnes of the
 heart. Come all, the dying man refuseth no
 living man; you beggar with the crutch,
 come forward; no man, woman, or childe
 is excepted from the fruit of his passion.
 Every one, that is endued with a reasonable
 soule, hath title to it. It is only required,
 that we believe in him, and keep his Com-
 mandements; (for we ought likewise, to
 give evidence of our faith, by our works.)
 It is Christian doctrine, which Christ teach-
 eth: *As Moses lifted up the Serpent in the
 Wildernesse; even so must the Son of man be
 lifted up: that whosoever believeth in him,
 should not perish, but have eternall life:* Saint
 Leo strikes home: *Effusio pro iniustis san-
 guinis iusti tam potens fuit ad privilegium,
 tam dives ad pretium; ut si universitas capti-
 vorum in redemptorem suum crederet, nullum
 tyrannica vincula retinerent:* The powring
 out

S. Leo.

out of the just mans blood for the unjust, was so powerfull by way of priviledge, so rich by way of price; that if every captive soule had believed in Christ Jesus, he should not have held one damned soule in it. Who then, can despaire? He permitted himselfe to be fastned to the Crosse, to proclame, that he could not run away from any man, Presi on boldly, hee cannot stirre. His feet are sure, and therefore, you may be sure, he cannot run away: Nor can he free his feet with his hands, for the hands are as sure as the feet. And if hee were loose hands and feet, poore wounded man, he could not go farre; for, he is now parting with all the blood in his body. And when hee does withdraw himselfe from those that call upon him, it is onely, that he may give them opportunity to call more earnestly, and that hee may be, more honoured. These are the cunning tricks of Lovers. Saint *Gregory Nazianzen*, writing to his Friend *Nicobulus*, objecteth to him, *Φεύγεις δαίμοντας, ἵσως νόμοις ἐρωπηοῖς, ἵνα σταλῇς ποτὶς ημιώτερον*: you flie, when I follow you, loves practitioner, to make your selfe more precious.

S. Greg.
Naz. ep ad
Nicobul.

MEDIT. 5.

Lord, how should a poore man do, to passe his life in the due, and solid consideration of the great secret of Christs Passion? to consider, that he would appear to men, in a vile, and despicable manner; that he would weare a Crowne of thornes, an old purple Robe, and beare a Reed in place of a Scepter; to be firme occasions of dispensing his heavenly gifts, and ornaments to us: to consider, how *Pilate* and *Herod* joyned hands, and met in his destruction; καὶ σωτῆρας τὰ ἐναντία ἐς εὐπεθεὶς κύλασιν, and contraries concurred to his punishment; as *Saint Gregorie Nazianzen* wrote of a Martyr, burned alive in an old Ship, to whose death, fire and water did agree: to consider, how the Sun, as *Dionysius* declareth in his Epistle to his Master *Apollophanes*, *in ipsius vera lucis occubitu, lucere non potuit*, in the setting of the true Sun, could not shine: to consider, that hee did not take a phantasticall body in the Incarnation, that hee might seeme to suffer when he did not, as some vainly thought; and that he did not chafe away the bitternesse of his Passion by the power of his Divinity, as others

*S. Greg.
Naz.*

*Dionys. ep.
ad Apol-
loph.*

thers imagined; but that hee drew up, and concealed his Divinitie, and gave nature no succour in her pain, when hee giveth to his Martyrs, power above nature: to consider, that all the parts of the body, in which, sins are committed, were in him, accordingly punished; even though the sins were not in him: to consider, that hee stretched out his armes, to imbrace sinners; bowed his head low, to kisse sinners; gave water with blood, to signifie, that his blood was able to make white the blackest and most deformed sinners: to consider, that hee died. Hee died, and yet, the World stands, the earth stirs not, and the cruell Jewes are not swallowed alive into Hell. O pittie! O pittie! whatsoever Histories have mentioned, Verses have sung, Fables have framed, is to this a trifle. And is he dead! Good soule, when hee was alive, hee was the best man living: And when hee died, hee died sweetly; he bowed his head to all that were about him, and so died. O the strange inventions of love! O the bottomlesse abyss of love! Unhappy Jewes! they sold Christ for 30 pence, & Titus, son to *Vespasian* the Emperour, after the destruction of *Ierusalem*, sold them, thirty for a peny: they cried, they forsooth, had no King but *Cesar*, and the Statue of *Caligula* the Emperour, was soone

soon brought, & set up in their great temple: they crucified Christ, & were crucified themselves, under *Florus* the President, till there was no roome in the fields adjoyning to *Jerusalem*, wherein to raise a crosse. The death of his forerunner was in like maner revenged: for, the body of the dancing-maid slipped, under the yce, while her head was scene to dance above it. And thus God dealt with *Leopold* the Emperour (if the Popish Writers doe not juggle with us:) for having took by violence from the great Church of *S. Sophia* in *Constantinople*, a pretious Carbuncle; an ulcer rose in his head, called a Carbuncle, of which, hee miserably dyed. And shall not vengeance be severely taken of those, that murder Christ every houre? I will strike my brest with the Publican, and cry to my selfe; Remember alwayes, when thou art brooding sinne in thy heart, that when thou art breeding a most bloody, and stubborne intention to kill Christ; and that thou, bloody man, doest to the full extent of thy power, actually kill him; and therefore, thou art a murderer, a murderer of Christ: and it is a wonder, that as thou passest in the streets, the stones doe not cry out from under thee, stop, stop the murderer; stop the man, that kill'd his Master, his Lord, his Redeemer, his Father, his

O
King,

Zonar. annual. to. 3.

King, his God, and all at a blow. Goe thy wayes, ungratefull world ; thou hast lost a Jewell, of the sight of which, thou wert not worthy. Good God, how naked the world is, now Christ is out of it? for when he was in it, it was very full. O my spirit, since he is gone, solace thy selfe with his memory ; and being dead, let him live in thee ; in thy thoughts, in thy discourse, in thy actions ; he will be very sweet company. And my spirit, goe with mee a little. Christ being dead, it is pittie, but he should have a Funerall. Let the Usurer come first, with his bags of money, and distribute to the poore as he goes. The drunkard shall follow with the sponge, filled with gall and vinegar, in his hand ; and check his wanton thirst. Then the young Gallant, barefoot like his master, and with the crowne of thornes upon his head. Then the rascious and angry person, in the seamelesse coat ; and carrying the Crosse upon his shoulders. The wanton person shall beare the rods, and whips, wherewith his Master was scourged ; and fright his flesh. The ambitious man shall goe clad in the purple roabe. The proud Magistrate follow, with the reed in his hand. The twelve Apostles shall beare up the corps with one hand ; and with the other, beare every one, the instrument of his

his owne death. And the blessed virgin shal
goe after, sighing, weeping, and at every
other pace, looking up to Heaven. Then
Mary Magdalen, divided betwixt love and
sorrow, with a box of pretious oyntment in
her hand; and with her haire hanging readie,
if need were, to wipe his feet againe.
Then *Lazarus* with his winding sheet up-
on his neck. And the lame men, whom
Christ cured, carrying their idle crutches
under their armes. And the blind, with the
boyes that led them, comming after them.
And then, the great streame of devout peo-
ple shall follow, with songs of victory
over sinne, death, and hell. And all the
mourners shall goe, bowing their heads,
and looking, as if they were at hand, to
give up the Ghost, for the name of Christ.
Hee shall not bee buried without a Ser-
mon, and the Text shall bee, *The good
shepheard giveth his life for the sheepe*. And
in the end of the Sermon, (not if the
time will permit, but whether the time
will permit, or not) the Preacher shall
take occasion, to speake a word or two,
in the praise of the dead party; and say:
that being God above all Gods, hee became
man beneath all men, the more conveni-
ently to make peace betwixt God and Man:
that he was of a most sweet nature; and

Ioh. 10. 11.

that when he spoke, hee began ordinarily, with *Verily, verily I say unto you*: that hee was a vertuous man, a good liver; for, he never sinned in all his life; either in thought, word, or work: that hee did many good deeds; for, being endued with the power of working miracles, he lovingly employed it in curing the lame and the blinde; in casting out devils; in healing the sick; in restoring the dead to life; and that hee dyed a blessed death; for, being unjustly condemned, mocked, spat upon, crucified, and by those whom he came to redeeme from eternall torments; hee took all patiently, and dyed praying for his persecutors; leaving to them, when hee had no temporall thing to give, a blessing for a legacie. The Sermon being ended, and the buriall finished; every mourner shall goe home, and begin a new life in the imitation of Christ; who chose a poore, and miserable life, when hee had his full choyce of all the lifes in the world. And Lord, teach mee to goe after him in his steps, at least with poverty of spirit.

CHAP. 8.

Being deepe in the consideration of Christ's passion, and of the worth, and all-sufficiency of it : I will declare my beliefe in one point. I beleeve, that man may merit : and I beleeve, that men wonder, I beleeve it : I shall not easily unclasp from this opinion. Still, I beleeve that man may merit. Doe you aske mee, what ? Hell, and damnation (give leave to the tearme;) not Heaven, or the glory of it. But, if we merit hell, why not Heaven? The reason offereth it selfe : we merit Hell by doing ill, and wee in our owne persons, are the onely Authors of ill : Sinne is begotten betwixt the malice, and corruption of our owne wills : But he, that is said to merit heaven, is like wise supposed to merit it by well-doing, that is, by the solid acts of Christian vertues : and the faire exercise of such vertues, proceedeth, not from us, being *sonnes of wrath* ; but from grace in Christ Jesus. And therefore, by what Art can we merit, when that, by which we are thought to merit, is not wrought, and accomplished by us ; but by the strong, and over-swaying force of a superiour power ; not forcing our will to a good action, but sweetly

St. Aug. su-
per Psal. 70.

Cont. A-
raus. 2. Can.
3.

Rom. 10.
20.

Rev. 4. 10.
11.

drawing both to it, and through it. *Att habeo*, saith S. Austin, *quicquid boni habeo: quicquid autem mali habeo, à me habeo*: What good soever I have, I have from thee, O Lord: from my selfe, the evill. Yea verily. Grace is so truly, and so naturally the supernaturall gift of God, and every degree of it; that a grave Councell, condemning the Massilienses, or Semipelagians, who affirmed, that the beginning of salvation was derived from us, and did consist in a naturall desire, prayer, endeavour, or labour; by which, wee procure the help of Grace, necessary to salvation, saith: *Si quis per invocationem humanam, gratiam Dei dicit conferri; non autem ipsam gratiam facere, ut invocetur à nobis, contradicit Isaiæ Prophetæ, &c.* Whosoever affirmeth, that the Grace of God is given by our prayers, and not Grace to cause, that it be prayed for by us, contradicts the Prophet *Esay*, or the Apostle speaking the same thing to the Romans, *I was found of them that sought me not: I was made manifest unto them that asked not after me.* In verity, if the foure and twenty Elders in Heaven, the place of highest perfection, threw downe their Crownes before the Throne of God; ascribing to him, all glory, honour, and power: the name of Merit in heavenly things, as the word in a true sense importeth.

importeth, howsoever they crutch it up handsomly; cannot be spoke without a Solœcisme, both in phrase, and belicfe. The man committed a Solœcisme, that looked and pointed towards earth, when he spoke of Heaven. And true Christian humility ought, even to speake humbly. But even the doctrine of the Papists is bold and venturous. Those habits of vertues (say they) which God, the Lord of all spirituall Treasure, infuseth into the soule, are produced by God without us, or our ayde, and co-operation: but the acts of those habits, that is, the exercises of vertue, are so produced by Grace in us, that wee also, must freely and readily concur, if we meane to put a price upon them, and make them meritorious: to their production. But the will concurrcth not, except enabled with actuall grace; and the childe, I meane the action that is borne, altogether resembleth grace, as it is a vertuous action; and they will not call it a meritorious action, but as vertuous; and therefore, the merit belongs to Grace, not to our wills, or us; and partly, to the grace, by the motion of which, wee concur with grace. And it is the opinion of the prime Divines amongst them, that a work, though very good and honest, and true gold; if performed without any paine

and difficulty ; if mingled with no gall, no wormwood ; may indeed, merit certaine degrees of blessednesse ; but shall in no wise be satisfactory. For , as it is proper (say these Doctors) to a good work, in respect of the goodnesse and honesty of it, to be meritorious : so it is made proper also, by another law ; to a painfull, and toilsome work, to render satisfaction for sinne committed. And thus, they both satisfie for their finnes, which merited hell , and by a surplussage of goodnesse, merit Heaven. And very often, the roughnesse & asperity, with which God handles them, is greater (they tell us) then the satisfaction , due on their part : which falling betwixt God and man, drops into his Treasury of Indulgences , whom they make halfe a God , and halfe a man ; there to lye in the same roome, with the precious redemption of Christ ; and be conferred, when, and to whom , his Holinesse shall please ; who, having two Treasuries, seldom gives out of one, but hee takes into the other. They seeme to stand upon very even termes with God , or rather, to goe beyond him ; and yet, he hath beene alwayes observed, to reward above good, and to punish beneath evill. How does the Scripture hold, that we are *unprofitable servants*, if wee satisfie in a fit kinde , for what wee have

have done ; and if wee satisfie, both for our selves, and others ? Here is a faire, and rich harvest of profit. If satisfaction can be wrought by a man, why did not God spare his Sonne, and send a creature to dye for us ? I doe not leane with my whole body, upon this argument. Here is the pillar, & it is one of *Hercules* his pillars, beyond which, we cannot goe : That could not be effected by a creature, because it was the great, and generall payment of satisfaction ; and God required, the satisfaction to be true, and sufficient : but this, in their opinion, can : and therefore, it cannot take the name of satisfaction, without obligation to the satisfaction of Christ : and to share the titles, and immunities of Christs passion with him, is a strange kind of pride ; from which, Christ for ever hereafter, defend my soule. It is confessed, that the merit of Christ, is merit in the rigour of Justice, because it taketh it's worth, and nobility from the dignity of the person ; and therefore, stands not essentially, and with both feet, upon the favour of him that accepts it. But the merit of man, cannot oblige God to give a reward. For, God naturally, hath no obligation, to make retribution to a creature. And whereas they say, hee hath struck the stroke, and made a bargaine, by which, hee hath bound him-

Synef. in
hymni.

himselfe to retribution: and this bargain standing in force, our reward is due by Justice: this truly, is the pretious fruit of the divine liberality, and the mercy of God in Christ Jesus, whom *Synefius* calleth, *viscerum ingentium partem*, the birth of huge bowells: who satisfying the infinite Justice of an infinite God, for the commission of sinne, an infinite evill; the cause urged, that the merit also, should be infinite. And if we compare his works, being of infinite valour, with our works; betwixt finite and infinite there is a great (some say an infinite) distance; all say, no proportion. Hath God took all the wayes, that invention can possibly compasse, to make up his full dominion over man; and to hold, and turne all his faculties, by a little string at his pleasure: to lay him low, and make him supple, to take the print of Humility? and shall hee now merit in any sence, not onely, a particular blessing, be it spirituall or temporall; but all that, which God professeth, hee hath to give, Heaven and happinesse; and our sound and sweet sleepe in his soft armes, for evermore? It would be a foolish passage of the worme, and it would deserve to be trod upon; if it should seeke to goe with it's long traine upwards: and it is not sutable with earth, to desire the high place of Heaven.

No

No pride is halfe so injurious to Gods high-
ness, as when wee are proud of spirituall
Graces. And the reason is good mettall :
The gifts of nature, as, health, strength, the
readiness of the senses ; although they are
Gods gifts, yet are they naturally due, and
proper to the body : but the gifts of grace,
are by no law due to the soule ; for, a man
is compleat in the state of a man, without
Grace : and Grace, if not offe gift, is not
Grace : and therefore, to be proud of hem,
is especially grievous ; because wee are
proud of those things, which are altogether
heavenly, and which wholly belong to the
King himselfe, and which hee bestoweth
with his owne hands, and which hee most
freely giveth, and which hee hath set his
owne armes upon, (for, the least degree of
grace beares the likeness of God, and his
holiness) to move in us an acknowledge-
ment of him, as the true, and onely giver.
Let *S. Austen* speak, for hee speaks to God.
*Quisquis tibi numerat merita sua, quid tibi
numerat, nisi munera tua ?* Whosoever num-
breth to thee his own merits, what doth he
number to thee, but thy owne gifts ? In his
time, the bold use of the word, merit,
taught vaine people to number their merits,
in the presence of God, and to his very face.
And many hundreds of yeares after, even
the

*S. Aug. in
Confes.*

Concil. Trid.
Sess. 6. ca. 16

S. Bern.

the Councell of Trent, forced to deny their owne word, in the sense, and power of it. said of God, *Cujus tanta est erga omnes homines bonitas, ut eorum velit esse merita, quae sunt ipsius dona*: whole goodnesse runnes with such a great streame towards all mankind, that he permitteth his owne gifts, to take the title of their merits. Away then, with the scandalous phrase of speaking. It is a wise fish, which presaging a storme, fastneth it selfe upon a rock. Christ crucified is the rock, and upon him will I fix my soule; and sing with S. Bernard, *Meritorium, miserationes Domini*, The mercies of the Lord, are the whole substance of my merit. Then, let the Sunne be eclipsed, the earth tremble; let the veyle of the olde Temple teare it selfe; and afterwards, let the proud Jewes boast of their law, and works; I shall be secure. There is no danger of Spiders, under this Canopy: he need not feare a thunderbolt, that sleeps in the shadow of a Lawrell.

CHAP. 9.

I. **T**He Nunneries in *Spaine*, are not altogether so holy, as they desire us to beleeeve. All the Nunns in one house, seated in

in *Madrill*, were, as the Jesuits enformed us, discovered to be Witches; even when I studied there. And yet, they had gained such an estimation of sanctity, that they were famous for it; but all, by impostures. For, they would hang betwixt heaven and earth in the sight of their Novices; as if they were caught up from the ground in a rapture, or extasie, and so full fraught with heavenly thoughts, that their soules putting themselves on with much vehemency towards heaven, and assisted with Gods helping hand, carried their bodies along with them. And their holy Nun of *Carion*, as I have bin enformed by a Traveller of worth, is proved to have beene a Witch. Their famous Nun of *Lisbon* in *Portugall*, which gave her blessing to the old Spanish Fleet, lying there at anchor; dyed, confessing, she had lived a Witch: and yet, they report, that the wall of her cloister, would commonly open of it selfe, and the Sacrament, *the King of glory*, passe through it, borne by no visible thing, into her mouth. One thing I most highly detest, amongst them; that, in their processions on *Corpus Christi* day, they act Playes, full of most prophane, and base matter, and stuffed with most ridiculous passages; in the wayes where the Sacrament is brought, both before, and after it passeth:
and

and yet, their Players being of both sexes are most wicked, and excommunicate persons. And at other times, when the Sacrament is exposed in the Churches; the Country Clownes come, trim'd up, and with their best clothes on, and dance by the high Altar before it; in imitation of *David*, that danced before the Ark; and the people stand about them, as they doe in our Country Townes at their Summer sports: only, the Altar-side is cleare. And whereas the people were infected with an evill custome, of giving reprochfull names one to another, as they met occasionally in the high-ways; the Pope hath taught them a Salutation, and bound a sufficient Indulgence to it, *Alabado sea el santissimo sacramento*, Praised be the most holy Sacrament; which words they usually pronounce one to another, as they meet. But I would, he had taught them to say something, which he had learn'd of the Primitive Church.

CHAP. 10.

2. **T**He Bread, and Wine in the Sacrament, are signes and figures onely, of the body and bloud of Christ; broken and powred out for us. The tearme, figure, is

used

used in this matter, by *Tertullian*, *S. Austen*, and others of the Latine Church. *Wisedome hath builded her house*, saith the Wise-man. By what secret passage can it enter into the heart of man, that the Son of God, the wise-dome of the Father, building a house, a faire house, a Church: and building it in the defiance of Paganisme, and to the ruine, and overthrow of Idolatry, under the heavy burden of which, all habitable parts of the world, all Kingdomes, Countries, people groaned; would now forget his main plot, and so institute the master-peece of Religion, that his Followers, comming to him with a zealous contempt, and loathing of Idolatry, should be taught presently, in the Schoole of Truth; to adore the glorious Majesty of Heaven and Earth, in the likeness of a little peece of bread; to the great scandal, and averſion of all, that should believe the contrary? For, what is more frequent at this day, in the mouth, I cannot say, of an uncircumcised, but of an unbeleeving Turk; when hee mingleth discourse with a Christian concerning God, and Religion; did he say in a reproachfull manner, Alas good man, I pittie you, you make your God, that which I eat at my Table? And this Reason, though it be drawne but *ab improbabili*, yet urges: because, besides that nothing is impro-

 PRO. 9.1.

improbable which is ; God hath ordained probability to be one of the first steps to knowledge. If wee goe to the University, and ask the Philosophers : they will tell us, it is requisite to the nature, and Essence of a body, that every part should have his proper place : neither can a body be conceived to be a compleat body, without extensive distinction of parts ; or to be, but in a place. And it is the exigence of materiall Accidents, saith *Aristotle*, as of quantity, figure, colour ; to be rooted in a body. But here, they are supposed to stand by themselves without a prop. And when a reason of these things, never thought of in any kind of learning, either in themselves, or in their grounds, is required ; the greatest schollers in the world on their part, can say nothing, but, wee must goe up with holy *Abraham*, the good old man, to the top of the mountaine : who, having a strong promise, that his seed should be multiplied as the starres of Heaven ; was yet, commanded to kill, and sacrifice his onely sonne *Isack* ; and we must leave the servants, and the ignorant Ass. at the foot of the hill ; that is, the senses, and Reason. But, if the senses be servants, they are faithfull ones, and are not deceived in the knowledge of their proper objects ; due order, and conditions being kept

though not a clearer light ; and therefore, still we follow the safe conduct of Reason : but in materiall things, proportion'd to our capacity , and confined to their natures by the God of nature ; I cannot see with the eye of Reason, or any other eye, why Reason should not be one of the Councell, and passe her judgement ; as shee does, and ever did in these inferiour things. Answer mee now : Doth it not follow, and flow out of these principles : that the body of Christ in the Sacrament, hath the being of a body, and the being of a spirit at the same time ? and that, if an Angell should take a particle of the Hoast , and divide it continually for all eternity ; because such a division can never strike something to nothing, as likewise no creature can ever lift something from nothing ; still in that little thing, very like to nothing , and many thousands of years before, not perceptible by any sense of man, Christ shall be as truly , and as plentifully present, as hee was in the world , and upon the Crosse ? Answer mee againe : Doe not they worship , as Christ said to the woman of *Samaria* , *they know not what* ? For, when the Priest is supposed to be a Priest, and is not ; which often happeneth according to their Divinity, either for the defect of Baptisme , or for want of intention,

1oh. 4 22.

on, either in the Priest, or Bishop; or for want of orders in the Bishop; then certainly, they worship they know not what. And it is a fearefull thing, to draw the chiefe, and most noble acts of Religion, within the lists of such notable danger. And the law of not administering the Sacrament in both kinds, being one of the young hand-maids, which wait upon this doctrine: took earnest first, in the Councell of *Constance*. And Pope *Gelasius* cursed all those, who presumed to maim the divine ordinance, and to receive it, onely in one kinde. And Transubstantiation, the other feat waigh-ting-maid, was hired in the Councell of *Lateran*. By little, and little, it was made a most huge Monster. The bramble groweth; but who can say, now, look you, even now it encreaseth; though hee may say, it hath encreased since I saw it last.

CHAP. II.

ONE passage more from *Spaine*; and then, I my selfe passe from it; that I may leave something, to come by the next Post, if they stirre mee farther. By great chance, there came to my hands, a Booke, called *Regula Societatis Iesu*, The Rules of the Jesuits: which Booke, they have not

formerly suffered to be printed, but onely, in the Jesuits Colledge at *Rome*. And this Book, their Superiours alone, make use of, and are permitted to have. It containeth in part, a strange kinde of direction, how to square, and fashion their Novices, in the time of their two yeares Noviship; and especially, how to sift them, and search into their lives, and natures, at their first entrance. The quick, and angry disposition most pleases them: because in persons, owing such dispositions, all the passions are more lively, and stirring. How also, to dispose of their young-men in the divers wayes of their naturall inclinations: and how to deale with them, according to their severall tempers; and chiefly, if they begin to look another way; and to lean from them. And how, when they send Letters from house to house, to mark them with private stamps in the inside; lest the character going alone, should bee counterfeit: with many more cunning pleats of Jesuiticall government. And it is one of their daily brags, that they live under Rule; we, without Rule. But, were their Rules seasoned with more Christianity, and lesse policie; they would be more Christian. My Reader shall have his Rules likewise, and live under them, if he please. Thus much before I begin.

It

It is not obscure to mee, that these irreligious orders of Religion, fit and prepare their young subjects in their Noviships, by turning and twining their wills; with the sight of strange pictures, and with the manifold acts of blind obedience; for great businesse hereafter, perhaps, for the killing of Kings. The *Doway*-Monk gave *Pius quintus* in my presence, no better name, then old doting Foole; because he called in, the Bell, which he had published against Queen *Elizabeth*: wherein notwithstanding, hee did absolve her subjects from their Oath of Allegiance, and from all obedience to her; and expressly commanded them to take Arms against her.

RULE I.

LEt your understanding, which is the first, and superiour faculty of your soul, stand, not under, but over all your other faculties; and take a survey of your Nature. And not this onely, but also, learne exactly, the maine course, and moreover, the divers turnings of your owne secret disposition. For, knowing perfectly, our owne natures, wee can best direct them, a proper way, to God. And the man, that perceiveth himselfe to be jealous, or angry, or otherwise

deficient, by nature ; will upon occasion, more easily suspect an error in himselfe, then in others : and consequently, discover, acknowledge, and suppress with all readinesse. the tumults of Passion : and indeed, will be more sound, and able, in the managing of all his affaires, as well temporall, as spirituall. Every man is composed of a man, and a beast : and the beast is given to the man, to be tamed, and governed by him. He that desireth to tame a beast, desireth also chiefly, to know the secrets of his nature, and all the queint tricks of his inclination. This distinction in man, of man from himselfe, riseth from the two parts, or portions of the reasonable soule, the intellectuall, or superiour part ; and the inferiour, otherwise called, the sensuall part : which though it may be said, if you will say so, a part of the reasonable soule, while it continueth in the body ; is void of reason : and it is hard, to direct one, void of reason. This is all : Be Master of your selfe : The wise Master will know, and by his knowledge governe.

R U L E

R U L E. 2.

Root evill Habits out of your Soule, and plant their contraries. *Decline from evill, and doe good*, sayes the Royall Prophet. For as a habit is gained, and strengthened by a frequent repetition, and multiplication of Acts, which are of the same stampe, and colour with the habit; as a habit of swearing is gained, and strengthened, by swearing often: so it is abated by disturbing, and abolished by destroying the course of such acts; as a habit of swearing is abated, and abolished by him, that having often sworne, now seldome, or never sweareth. It is not one, or a few acts, which generate a habit: nor a small cessation from them which utterly corrupts it. And therefore, Children, entring upon the first yeare of knowledge, and discretion, plant vertuous habits, with great ease in their souls; and with much more facilitie, then people, whose yeeres, and sinnes are many; though much enabled with knowledge, wisdom and experience. The Reason is open: They are like faire paper, ready to take any inscription: these have much weeding-worke, before they can turn to a new Plantation. Here, I beseech thee, learne, *to remember thy Creatour in the days of thy youth.*
It

Psal 34. 14

Ecc1. 12. 1.

It was a Law in the days of old, that *Manna* should be gathered in the morning : And the rich orient Pearle, is begot of the morning dew. God requireth of you, the sweetness of the morning, the breake of the day, and the dawning of your life. Note, that we may sin grievously, put on by custome, though suddenly, rashly, and without reflexion : because wee have not abandoned the custome, and certain danger of sinning.

RULE. 3.

BEcause nothing can possibly stand without a Foundation ; the Foundation of the spirituall edifice, and Temple of God in your soule, can be no other, but Humilitie. Humilitie lyeth very low. And the deeper the Foundation is laid, the more strong will be the building, and more able to beare the injuries of Time, & assaults of the weather. And this, as all other Foundations, must be laid in the ground ; in a deep and profound consideration, that you are all earth on the one side, and on the other side, all barrenesse, according to that of the Prophet *Esay*, *Wee are all as an unclean thing, and all our righteousnesses, are as filthy rags.*

Esay 64.6.

Rags

Rags are of small use in themselves; but, filthy rags are abominable: (It little matterth, in whose name hee speaketh these words; for, every man may fit them to himselfe.) And according to that of our deare Saviour: *When yee shall have done all those things which are commanded you, say, wee are unprofitable servants; we have done that which was our dutie to doe.* Humilitie doth not consist, in esteeming our selves the greatest sinners; for, then it should consist in a lye; because we are not all the greatest; but in esteeming our selves great sinners; and ready to be the greatest, if God should pull away himselfe from us; and feeble workers with Gods grace. Our Saviours case, was different: for, hee was most humble, yet could not esteeme himselfe a sinner. O Humilitie, saith Saint Bernard, *Quàm facile vincis invincibilem?* How easily dost thou conquer him, that is invincible? For, man was made to fill up the now-disturbed number of the Angels; which were created some while before the World; not long, for, it is not likely, that so noble a part of the World should be long created, before the whole, to which it belonged. They fell downe, though not from the possession, yet, from the title of happinesse, by pride. Not from the possession; for, had they beene united

Lu. 17. 10.

S. Bern.

ted to God by the Beatifical Vifio, they could not have finned, and therefore not have loft it, by fin. Wee rifing up to the fears, prepared for them; ascend by Humility: rifing by falling, and falling by rifing, it wee rife, before he raifeth us, who, being dead, and buried, was not raifed, but rofe from death to life, by his own power. Pride, and Humility are of contrary difpofitions: and moreover, they worke contrarily upon the fubjects in which they are lodged; and are in the effect, and courfe of their proceedings, contrary even to themfelves. Pride was the firft fin in the Angels; and therefore, Humilitie is the firft vertue in men; and all your thoughts, words, and actions, muft be fteeped in it: Other Vertues keepe within a compaffe; or only, now, and then goe fome of them together, or always; or direct all Vertues outwardly, in refpect of the Vertues, as Prudence: but Humility is an ingredient in every Vertue.

R U L E

R U L E 4.

[N your entrance upon every worke, having first examined the motives, ingredients, and circumstances, (for, one evill circumstance will corrupt the whole lump, and poyson a good action; and it is not vertuous to pray ordinarily in the streets with outward observance, though it be vertuous to pray :) and it being now cleere to you, that your intended work falleth in, wholly; and meeteth in the same point, with Gods holy will; commend it seriously to GOD. And when you goe to dinner, or to bed, or turne to the acts and exercises of your Vocation; begin a'l with a cleane and pure intention, for the love and honour of GOD. And even the naturall work, to which, your nature is vehemently carried, and by which, you gaine temporally; being turned towards the true Loadstone, and put in the way to Gods glory; doth rise above nature, and above it selfe; and is much more gainfull spiritually: as being performed, not because it is agreeable with your desire, but because it is conformable to the divine will. And often, in the performance, and execution of the worke (if it require a long continuance of

of action) renew ; and if need bee, rectifie, smooth, and polish your intention; for being neglected, it quickly groweth crooked. And when you are called to a difficult work, or a work, that lyes thwart, and strives against the current of your naturall inclination ; dignifie, and sweeten it often, with the comfortable remembrance of your most noble end. And whereas wee are openly commanded, so closely to carrie the good deeds of the right hand, that the left hand be not of the Counsell : and again, to turn so much of our selves outward, that our light may shine before men : it is in our duty to observe the *Golden Mean*, and keep the middle way betwixt the two Rocks. Carry an even hand betwixt your concealing your good vvorks, and your being a light to others. You must not conceale all, neither must you shine onely. Hide the inward ; but shew the outward, not alwayes, nor with a sinister intention to the left hand ; but to GOD ; and those that will bee edified. Every Vertue standeth betwixt two extreames, and yet, toucheth neither : whereof the one offendeth in excesse ; the other, in defect. The one is too couragious ; the other is over-dull, but under the Vertue. Now the Devill delighteth much to shew himselfe, not in his own like-

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likeneſſe, but in that extreame, which is like, and more nigh to the Vertue, or at leaſt, to the appearance of it; as Prodigalitie is more like to Liberalitie, then Covetouſneſſe. God hath true Saints, and true Martyrs; which are both inſide, and outſide. The Devill hath falſe Saints, and falſe Martyrs; which are all outſide, like his fairneſſe. As Prudence, is the Governelle of all Vertues, ſo principally of Devotion.

RULE 5.

Keepe your heart always calme: and ſuffer it to be ſtirred onely with the gentle Eaſt, and Weſt-winds of holy inſpirations, to zeal, and vertuous anger. Examine your inward motions, whether they be inſpirations or no, before you cry, come in: for, when God offereth an inſpiration, hee will ſtand waiting with it, while you meaſure it by ſome better known and revealed Law of his. And be very watchfull over ſuch Anger. For, it is a more knottie, and difficult piece of work, to be anſwerable to the rule of Saint *Paul*, *Be angry and ſin not*: (the Prophet *David* ſpoke the ſame words, from the ſame ſpirit:) then not to be angry. As, the Curre taken out of the kennell, and pro-

Ephes. 4:
26.

provoked to barke, will need an able, and cunning hand to hold him. And maintaine alwayes, a strong Guard before the weak doores of your senses, that no vain thing invade the sense of seeing, hearing, or the rest and use in times of such danger, Ejaculations and Aspirations, which are short sayings of the soule to God, or of things concerning God; and are like darts cast into the bosome of our beloved. These motions will do excellently at all times, when they come in the resemblance of our pious affections: As, upon this occasion: Lord, shut the windows of my soule, that looking thorow them she may not be defiled. O sweet Comforter, speak inwardly to my soul, and when thou speakest to her, speake words of comfort, or binde her with some other chaine; that busied in listning to thee, shee may not heare thy holy name dishonoured. And upon other occasions: *Oh that my head were waters, and mine eyes a fountain of teares, that I might weepe day and night. O Lord, Whom have I in Heaven but thee? and there is none upon earth that I desire besides thee.* Take counsell my soule: *Commit thy way unto the Lord: trust also in him, and hee shall bring it to passe.* Hearke my soule, when we taste, the thing we taste, is joyned to us; We neither see, nor heare in this manner: and having

Jer. 9. 1.

Psal. 73. 25

Psal. 37. 5.

ving tasted, we know; And when the Body tasteth, wee commonly see first, and afterwards taste. In our conversation with God, wee first taste, and then see. I speake not of Faith, being of another order. *O taste and see that the Lord is good.* Holy Scripture will give us matter without end. This is a delicious communication of our selves with God & our selves; when we are present onely with our selves, and with God. Keepe the double doores of your teeth and lips, the forts of silence, close; that your nimble, and busie tongue speake nothing, but what some way, directly or indirectly, pertaineth to Gods glory, agreeably to his good pleasure. And therefore, always, before you speak, think, Is this which I shall now say, immediatly or mediatly available to the honour of God; and doth it helpe at first or last, to my spirituall profit? And when angry, immodest, injurious, or other foule, and sinfull words are spoken in your presence; employ your best endeavour in diverting the course of the discourse, if it be likely, that your labour, and counsell may passe without a repulse. If otherwise, shew a dislike, and suddenly withdraw your selfe, from the most infectious company of so beastly, and so base an offender: of such a hissing Serpent: of a vile thing

Psal. 34. 8.

thing, so venomous, that hee voideth poyson at his mouth, For, he would not speake, if others did not heare him. And spare your selfe, and the miserable offender: For, you having heard vaine words, and especially, words fighting with modesty; hee may afterwards, when hee is at his prayers, and when hee little thinketh of such a businesse, sin again in you. And in the heat of these encounters, believe not every thing, which you heare; but reflect upon the severall dispositions, with which, the Report meeteth in her Travels; and the strange desire of men to speak strange things. And consider, that Fame takes a new Disguise from every mans Tongue, and speaks as diversly, as the affections of men are divers; being like the Tarrand, which walking in a Garden, represents the colour of every flower on his skin. It is a truth, which *Tertullian* saith of lying Fame, *quæ nec tunc quidem cum aliquid veri affert, sine mendacii vitio est; detrahens, adjiciens, demutans de veritate*: Which neither then truly, when it proposeth a true thing, is without the scarre of a lie; drawing from, putting to, and changing the truth. Of men, some speak, as they have heard from old women and children; some as the tie of believe, benefits, kinred or neighbour-hood obligeth; some

*Philo de
Temul.*

*Tert. in A-
pol. cap. 7.*

as the Passion moveth ; some to gaine their owne gainfull ends ; and some speake by guesse ; few , according to knowledge. And because the greater part of men are evill , you are not bound by the Law of God , who leadeth no man into errour ; to trust , or believe every man. And yet , you may not judge the person , or decide the doubt ; unless guided with a cleere , and certaine knowledge of evill. Wherefore , suspend your judgment , and gather up your minde into it selfe. One branch is yet wanting to this advertisement. You must continually stand waking , and watching over your thoughts : for the fit ordering of our thoughts within us , and of our senses without us , will certainly keepe us from all distraction , and from all occasions of turning aside , in our way towards Christ. And therefore , upon every fall , or incurse of Temptation ; turne quickly , from the suggestion , and representation of it. Then humbly acknowledge your own weaknesse , and call earnestly upon God for help. And lay up safe in your minde , that every shew , and representation of evill in our heart , is not evill to us , except it be seconded on our part , either with a full , and absolute consent ; or with a weak , hanging , and half-consent ; or with complacence : or except you did wilfully thrust your selfe upon the neer dan-

Ecc1.3.16.

ger of such representations. For, the divine Law commandeth us, to avoid even the occasions of sin. And he, that wilfully toucheth upon the neere, and catching occasion; or openeth a little private doore to sin, or to the pleasures that wait upon it, as it were dallying, and sporting with them; is commonly tooke with some odde picture in the representation; by which engaged, he goeth on, and still on, and a little farther on: till he is swallowed up at last, into the great and deep Gulf of sin. For, as it is written in *Ecc1us*. *He that loveth danger, shal perish therein.*

RULE 6.

Conc. Senonense.

Attend alwayes upon God, that you may know, when hee beckens, or calls to you, and which way he takes. At two doores Almighty God doth commonly stand, and call us to him: at the inward doore of the soul, and at the outward doore of the sense: inwardly, by his holy inspirations; and outwardly, by his holy Word, and Preachers; though indeed, the inward calling is more frequent. For, to speak with a Councell, *Nec momentum quidem praterit, in quo Deus non sit ad ostium, & pulsat*, A moment of time doth not passe, in which, God standeth not at the doore of

our

our hearts, and earnestly knocks for entrance. To this end, take speciall notice of the calls, illuminations, and inspirations, which daily you have from Heaven. Which calls, and inspirations you may either totally reject, or obey either in part, or considered in their full extent and amplitude. *If thou wilt bee perfect*, goe through ail, which the inspiration commandeth. If the inspiration pronounce absolutely, follow me; doe not confine him, that neither can be limited in himselfe, nor will be limited in his commands, to a certain compasse; and desire to goe first, and bury thy Father; lest the call coole, and the inspiration be lost in the crowde of other occasions. You shall discern an Inspiration from a Temptation, by the lawfulnessse of the action, to which you are moved; and of the end. Take heed therefore, of committing evill, under the faire, goodly, and godly pretence of a good end. The Devill hath one device above all this doctrine: He will sometimes move us, even to a godly worke; as, when hee is informed by our beaten, customary, and daily practice, that wee shall draw a most heavie curse upon us, in performing the worke of God negligently. Observe, that God oftentimes withdraweth himselfe, and yet I erre, not himselfe, but his inward lights, and

those especially, which are tempered with the sweets of comfort, from his neereſt and deareſt friends. And then there will ſeeme to be a continuall night in their hearts; they will be very dry, and deſolate; as receiving no drop of ſenſible dew from Heaven; I meane, of ſpiritual comfort, which glads the heart. And the Tempter will ſay, and often ſay, they are forſaken of God. This, the holy One of *Iſrael* doth: Firſt, for our exerciſe, & triall. You may reply: why for our triall? God knoweth alreadie, what wee are able to doe, and above this, what wee will doe, put upon a triall. It is ſo. But hee urgeth us upon the combate, that wee may conquer, and purchaſe the Crowne, promiſed to the victory. No man ſhall gaine a Crown, but he that ſhall fairly, and lawfully win it in the Combate. *Nemo poteſt, niſi vicerit coronari; nemo autem vincere, niſi ante certaverit. Ipsi quoque corona major eſt fructus, ubi major eſt labor*: ſaith Saint *Ambroſe*: No man can be crowned, except hee bee a conquerour; no man can be a conquerour, except he fight: and where the labour is great, the crowne is more precious. It is the ſaying of old *Epicharmus*, cited by *Xenophon* in his *Memorables*, τῶν πόρων πολλὰ αἰνῶν πάντα τὰ ἀγαθὰ Θεοῖ. *All good things are bought with labour*. In the laſt *Pſalm*, where the

Amb. Com-
men. in
c. 4 Luca.

Epich apud
X. noph.

the Prophet awaketh us with his praying God in all kindes of Instruments; there is but one Instrument mentioned, (the Trumpet) upon which wee play with the mouth only: in the rest, wee use our fingers, and hands: to declare, that but a small part of Gods service is performed with the mouth: Action is the mouths evidence, and the best Musick. The discourse of the Mouth, signified by the Trumpet, is but like the talk of a common Souldier; a raplodie of brags, and boasting. And although G O D foreseeth sometimes, that we shall be foyled in the combate, and fall, both from the victory, and crowne; it is not his errour; for his helps, are sufficient to gain the victorie: and another couragiously working with the like helps, would gain the victorie. For, saith Saint Paul, *Wee know that all things work together for good, to them that love God, to them who are the called according to his purpose.* The sufficient, and efficacious helps of God, in this onely differing; that helped sufficiently wee do not, because wee will not work; helped efficaciously, wee doe. Secondly, that his presence when hee commeth, should be more esteemed. If day should alwayes continue; the Light and the Sun would not be thought so faire, as they are: But because Day commeth and goeth,

Rom. 8. 28.

sheweth his face, and then, turneth aside; Night stepping betwixt day and day, teacheth us to value a benefit by the absence of it. And thus it is, in our outward affaires; Prosperity and Adversitie, making day and night in the life of Man. Thirdly, lest wee should vainly thinke, that Gods lights, and inspirations are due to us; and that wee have true title to them, and the continuance of them: and lest wee should be proud of the comfort; and believe, that it comes tributarie to us, or as a payment for our service of God. Lastly, lest wee should love God more for the comfort, then for himself. And seriously, there is much drosse in the matter, when we are always comforted in our prayers; for, the comfort is acted in the sensuall part of the soule. Yet, at our first comming to God, and in our conversion to him, hee doth cherish us with many speciall comforts, which stay long with us; because wee came lately out of the World, all cold and torne; and there is now, more need of heat: Now, we are little children, and must be moved to goe, speake, and aske blessing with Sugar, and with Delicates; and there is now, some need of dandling, and of Songs, to make the childe smile. As also, when God setteth forward, sitting in the midst of his judgements, towards sinners;

ners; he beginneth with soft, and fair means; as wee likewise ought, in all our dealings: shewing to the life, that Gentlenesse is a property, most proper to him; as taking place, & issuing first out, upon all occasions.

To close up this Rule: By any means defer not the execution of inspirations, now made intentions. Neither change Gods inspiration, for a new intention of your own making; though seemingly good, and plausible. For, though it be good in it selfe; it is not good enough, put in ballance with the pure, and heavenly inspiration: and perhaps, God sees that your eternall salvation (this is a high point) depends upon your carriage in the use, or abuse of that inspiration: I suppose, it pointeth to some high matter. The Devill hath learned it, of the Partridge; which, seeing a man neer to her nest, and apprehending danger, riseth a little, and putteth forward with a weake and staggering flight: then presently, tumbleth to the ground, as if there were a fault in one of her wings. Thus again, and again, and perhaps, again: And playeth the counterfeit; till having tempted without the helpe of reason, the reasonable creature from her nest, shee proveth suddenly, and strangely recovered of her hurt, and flyeth strongly away. Thus the Devill will cunningly winde you

out of one good intention, into another, not so good, or not so good for you, in the knowledge of him that knows you: draw you on, and on; step, after step; with great varietie of wittie and pretty excuses, till at last, the plot gives, and you behold your self naked, and wrought miserably out of all. Hee would be a mad Devill, if he should tempt from very fair, to very foule. But hee hath a very good wit of his own, though hee doth not use it well: hee is a notable workman, and forgeth choice, and curious pretences. A malicious man, as big with poyson, as the Spider; will commonly say: Intruth, I do not intend to endamage my Neighbour (far be that from mee:) he, and I have beene old acquaintance, I knew his Father well: I desire onely, to save my selfe; and with all, to make him know himselfe; to humble him, as God humbleth sinners, no other wise; out of meere charity: others will be good scholars, and great Proficients by this example; I shall doe a world of good. And thus, other evill doers. Now, your end is indeed, evill: but you have pull'd a very good end or two, and those but imaginary, over it. And the evill end lieth hid in the bottome; that in your heat, and while the matter is upon the Anvile, and hot in the hammering, you scarce know your own end, your selfe. Although

though the thoughts be white, and of a faire skin, that beget the action immediatly, and n:erely ; yet the remote thoughts may sometimes be the Authors of it , and the other, but putative & supposititious. Though the Father and Mother bee white , if the Grandfather was an Ethiopian , the childe is sometimes black.

RULE 7.

L Et this be thy daily Meditation , or as often, as Time, and thy occasions will give thee leave. Revolve in thy minde, the life and death of our most loving Saviour. Think, that Christ was borne in a journey, to instruct us, that this life is nothing but a journey, which wee take about the payment of tribute to *Cesar* : that he was born in a Stable, because hee came to seeke men, that were transformed into beasts : that he, who calleth himselfe, *the living bread*, chose *Bethlehem*, interpreted the house of bread ; and a poore Village, for his Nativity ; and *Hierusalem*, the principall Citie, and seat of the Governour, frequented with great resort of people , for his passion. It was the meditation of *S. Leo. Bethlehem praelegit Nativitati, Hierosolymam passioni*. Present thy selfe

*S. Leo serm.
1. de Epiph.*

selfe before the Babe , and offer with the
 three Kings, Gold, Frankincense, & Myrrhe;
 Gold, as to a King ; Frankincense, as to
 God ; Myrrhe, as to a man, liable to a bitter
 passion ; the gold of Charity, the Frankin-
 cense of Devotion, the Myrrhe of Suffo-
 rance. Rise, away, travell into *Egypt*, and
 help to carrie the childe ; and in the way
 talk of the Messias. Up againe ; come back ;
 goe into the Temple ; Sit down, and heare
 him dispute amongst the Doctors ; and ob-
 serve God in a little Doctor , triumphing
 over the greatest Doctors. Thrust *Judas* out
 of Christs company : then, follow as one
 of his Disciples, and make the number full.
 With admiration, heare his doctrine ; and
 be witnesse to his miracles. Look upon him
 in his Transfiguration, and admire the beau-
 tifull glimmerings of his Godhead. Cast thy
 garments in the way , and throw boughes
 before him : strip thy selfe of all , and sub-
 mit both them , and thy selfe to Christ. Be
 present in the Chamber, wait upon him at
 the great Supper, and communicate in spirit,
 with him, and the Disciples. And kneeling,
 hold the Towell, and Water, in the wash-
 ing of the poore Fisher-mens feet. Follow
 into the Garden ; and conceive, that as *A-*
dam, and wee were made slaves in a Gar-
 den ; So Christ, his Father having promised,
 was

was took, and arretted for the payment of the ransome, in a Garden. Chide the three Disciples for sleeping, and say, fie, fie, can you not watch one houre with your Saviour? and then, look with a pittifull eye upon him, and wipe the sweat of bloud from his browes, and cry, Alas poore Saviour. Go after him, when almost all the Disciples flie. Goe with him, from *Pilat* to *Herod*: and considering, that hee speaks not to *Herod*, even urged by a question; Call to mind, that *Herod* had killed his voyce, *Iohn* the Baptist, who said of himselfe, *I am the voyce of one crying in the wildernesse*: and think, his voyce being gone, how could he speak? And from *Herod*, back againe to *Pilat*. Behold his purple robe, his reed, his crowne of thornes; and ponder, what gay robes indeed, rich Scepters, and crownes of gold and Jewells; that is, robes, scepters, and crownes of glory, and immortality, he hath purchased for us. Watch with him, all the night, and feare, it will never be day, he is so tormented. And suppose, that thou seest, hearest, feelest, what he saw, heard, felt, and that thou smellest, and tastest the sweetnesse of his patience. Accompany him the next day, and help to carry his heavy crosse to mount *Calvary*. And there, as if thou hadst beene frozen hitherto, thaw into teares.

Run

Run with all thy might, into his armes, held out at their full length, to receive thee, whilest he hangeth as he did, with his back towards the ungratefull Citie *Ierusalem*. Think profoundly, that he hath suffered his feet to be nail'd together, to demonstrate, that both the Jew; and Gentile goe now in one path. Waigh the matter : Because sinne entreth by the senses, therefore his Head, in which the senses most flourish, is crowned with searching thorns. O mervailous ! what King is he, or of what Country, that weares a crowne of thornes ? Surely, the King of all afflicted people, wheresoever they dwell. Because the hands and feet are the outward instruments of sin : therefore, his hands and feet are nail'd to the Crosse, for satisfaction. Because the heart is the inward Fountaine of ill thoughts ; therefore his tender heart is pierced for thee. And hence learne, if thou hast sinned more grievously in any part of thy body, or faculty of thy soule ; with a speciall diligence to estrange that part, or faculty from pleasure. Wonder, that the Thiefe confessed Christ on the Crosse, when even the Apostles either doubted, or altogether lost their Faith of his Divinity. Here unburden thy heart of all the injuries, ever offered to thee ; with a valiant purpose, never to speak of them againe.

again. Lay downe all thy finnes at the foot of the Crosse, whither the blood drop-
peth; with a firme confidence, never to
heare of them againe, and say from a good
heart with *S. Austen*, *Ille solus diffidat, qui*
tantum peccare potest, quantum Deus bonus
est: Let him onely be diffident, who can
sinne so much as God is good. See him, as
farre as thou canst for weeping; shaking,
and dying; and mervaile, that thy owne
heart shakes not; and dye with him, by a
most exact mortification. Looke pale like
him, when hee was dead, with sorrow for
thy finnes. Behold him layed in the Sepul-
cher; and though the Jewes hide him, and
binde him downe with a great stone, and a
strong chaine over it, fastned in both ends to
a rock, as old History mentioneth: and
though the foolish Souldiers watch there
in Armour; yet doubt not, but thou shalt
see him againe, even in his body: let him not
shake thee off by dying. Come running, and
having out-runne thy company, finde white
Angels in the Grave; and pray, that by thy
Grave, thou may'st passe to Angels. Be with
him, even upon the mountaine, where hee
ascended; and there, kneele before him,
mark how his wounds are closed, and be
glad, they are heal'd againe: kisse the very
print of his feet in the ground: looke upon
his

S. Aug. lib.
de vera, &
falsa peni-
tentia, c. 5.

his face ; talk to him, pray for a blessing upon thy selfe , and the world ; confesse thy faults ; uncover thy weaknesse ; and say, Lord, I am very tender in this part ; begg the divine help : then, as it were, dye for love, and ascend with him, crying ; O Lord, leave me not, hitherto I have followed thee , now take me with thee, to thy Kingdome : and after this , give thy selfe gently up into heaven, and there see and heare those things, which neither eye hath seene, nor care hath heard ; and especially , the things , which concerne the entertainment of Christ.

R U L E 8.

THat you may proceed , with more cheerefulnesse , both in your speculations, and in the part of practicall performance : If you desire to know , whether you now be in the grace , and favour of God ; know it by this, which is more easie to be knowne : whether God be, I dare not say in grace, I hope I may say , in favour with you. If he be, he can stirre, and turne you, as he pleaseth : and it is your daily care, to give him full content , and satisfaction. If you love God, he loveth you ; for his love is alwayes the first Mover ; and it com-
meth

meth from his love of you, that you love him. Indeed, God loveth his Enemies, as we likewise, ought to doe : but his enemies doe not love him ; neither doth he love his enemies intimately , and familiarly, as hee doth his friends. For, there is little commerce , little communication , (which is both the exercise, and recreation of love) betwixt God , and his enemies. You love God truly, if prompted by the love of him, you preferre him, and his law, in all cases, in all causes : and when you rightly fit, and order the acts of your election ; not giving place to creatures, or sins, (which as they are sinnes, are not creatures) before God ; and in a manner , deifie them. It would be strange above ordinary, and extraordinary ; that God should command me to love him, and stirred by this love, to keepe his commandements ; and moreover, to give thanks continually , for the spirituall good, which by his grace, he worketh in me : and yet, I should never be able to know, when I, or others did love God ; though perhaps, it might prove a knot in respect of others. And certainly, he that loveth God truly, is highly in his favour. For the true love of God, virtually containeth Repentance, in which, the soule is united by Grace to God ; and the love of God it selfe, is nothing but a close

Union

Union of the soule with God. And, that I may raise my discourse to an infinite height, The holy Ghost, being the love of the Father and the Sonne, is a firme knitting of them together.

RULE 9.

VVhen you see, or learne by relation, that another is oppressed with sicknesse, or misery; goe aside presently, and, as it were, take God aside with you, and pray for the distressed party. And presently, if occasion give way, visit the party. And afterwards, when you are gathered up together, body, minde and all, in some private place of Recollection, imagine your selfe stuck fast in the like misery; or acting the mournfull part of a dying man, with a certaine feeling of grievous paine; with a serious consideration of the comfortlesse behaviour of your friends; of the Physitians weaknesse, and wretched ignorance in respect of Death, and her power, and policy; and of the fickle nature, and transitory condition of riches; and how you (poore man) shall be carried away in a sorry sheet, layd in the cold ground, and there left alone, while those, who accompanied your body,

will

will returne cheerefully, almost every one, to his owne home, and now and then, talk of your past life, and especially your sinnes, but little think either of your present solitarinesse, desolation, or rottennesse. And then, let your better, and more sublime thoughts triumph, and insult over the vanity of the world. For alwayes, when you would more fully contemplate the greatnesse of Gods benefits, take a full sight of his lesse favours, and of the persons, upon whom, the greatest benefits are not bestowed. And when thou beholdest one overtowne with drink, or otherwise offending God; laugh not; for laughing is ordinarily, the childe of delight: but, if it be possible, looke pale upon him, and loath his beastly practises. And bee truly sorrowfull, that so good a God, whom thou lovest, and desirest to love above all things, should bee so foully dishonoured. And let a chiefe part of thy daily griefe be, that God is every day, so much, and so basely injured in all places, and hath bene, and shall be in all places, and in all Ages. And whisper to thy selfe in a corner of thy heart, Now, now wicked men sweare, lye, prophane Gods blessed Name, drink themselves to the base condition of beasts, love beastly women more then God. These blowes upon the sweet

R

face

face of God, rebound upon my heart. I would give my life, and all that I have, to preserve God's honour. And, be glad againe, because some few doe serve him, and because the Saints and Angels in Heaven, doe perfectly honour him; though not with honour, equall to his perfection. And say, I would, no man had ever sinned, did now sinne, or would sinne hereafter: And for you, that love God, goe on with comfort, double the heat of your affection towards him, and let the burden of the song still be, *O God, I love thee*. But beware, that in hating a sinner, you doe not hate the man, lying under the sinner. Hate sinne in it selfe, and also, hate it in such a person, but hate not the person. You ought to make an incision betwixt the marrow, and the bones: love the men, but hate their manners. For thy enemies, *hate them with a perfect hate*, and let the highest point of thy sorrow be, that they are enemies to God. & that in being enemies to thee, they crook thee to their devices, & use thee to forward them upon the downfall of eternall damnation. It is a sinne, as black as the devill, to hate the devill; if we doe not seperate, and distinguish the object of our hate, from God's white creature in the devill. Yet, make a broad difference betwixt the imperfections of

men,

men, and their foule enormities. Beare the burden of another's imperfections, *for so thou shalt fulfill the law of Christ*, and move God, and thy neighbour, to beare with thee. In a presse of people, one giveth way to the other: Bricks are made square, to lay the pavement even. God's dearest children have their imperfections, and their skarres, even in their faces; that they may be humble, and acknowledge themselves to bee what they are: which imperfections are, as it were, the drosse, and earth of the soule. And yet, wee may not consort with knowne, and professed sinners.

The Minister is not true to his Religion, that is a silent Companion of Popish Priests: and it is not a good signe, or symptome, that *Franciscus à Sancta Clara*, alias *Dampore*, admitted him to a perusall of his *Deus, Natura, Gratia*, before it was printed; and yet, he so farre went on with that wicked, and unworthily insinuating Book, that hee suffered it to take it's course without a discovery. How can this be characterized, but *A holding of Counsell with Gods enemies*? He is my neighbour: but, the more holy, and more excellent Obligation may not be broken, to set free, and save the meaner: when the one in reason and religion, inferres the destruction of the other. Hee and I are Pa-

flors, and Pastors are so called, *a pascendo*, because they must feed their flocks. Of strangers, the Shepherds, being admonished from heaven, did first adore the *good Shepherd*: and in the time when the Shepherds watched over their flocks, news came to them of a Saviour. It is not the Shepherds place, where the Wolves haunt; except his business be, to catch them, or chase them away.

RULE IO.

HAve a most vigilant care, that neither your cloaths, ordained onely to cover nakednesse, and to put you in minde of originall sin, and the first Garment of fig-leaves; nor diet bee curious. What doth it avails thee, whether thy meat, or drinke be sweet, or bitter? it stayeth but a little in the taste. Doe not over-load your selfe in eating, or drinking: but, when you are at the Table, leave always some speciall thing, which indeed, you could well, and safely eat or drinke, but will not; because you will understandingly bridle your owne will, and sensuall

sensuall Appetite. Let not sleepe hold you long in her armes, but shake her off, and rise cheerfully to performe the will of him, that sent you into the World. Let not your recreation be more choice, neither flow in a greater measure, then due, and fit necessitie requireth. For so, you may please God as truly, in the pleasing Acts of Recreation, as in the laborious, and painfull exercise of solid vertue. And the most precious Time, which others vainly cast away in drinking, feasting, gaming, sporting, and in the pursuit of loose, and idle vanities; fasting upon earthly things, because they are altogether estranged from things heavenly; passe thou in feare and trembling, in pious meditations, and in the thoughts of Angels: You must goe always holding up your cleane garment, that it be not defiled.

RULE

R U L E . II.

WHen you are put on by a strong, and vehement desire , towards an indifferent thing , by force bow the will another way. For in the full mastering of the powers , and passions , standeth absolute mortification ; and consequently , true perfection. And truly , when wee desire, or love a temporall thing above an ordinary manner , G O D doth ordinarily , and extraordinarily chastise us in it, or by it, or by the want of it : because it breedeth a great expence of Time ; and the desire , and love due to God , are turned upon a creature. When wee so love our children , that wee look over , or countenance vices in them ; we are commonly punished in them : they bring our gray haire with sorrow to our graves. And likewise , when wee abhorre, and are wholly averted from an indifferent thing, God sendeth it in a full shoure upon us : with a purpose to kill, and mortifie our wils, and affections. Some things, although
not

not evil in themselves, may not be lawfully desired; as our own praise, and honour beyond the straine of our condition. The love of God can never be immoderate, because it can never be greater, then the thing, which is loved: and the will in loving, if it be carried directly to God, can never be disordinate.

Fast often. And if thy body be able to goe under the burthen, let not thy Fast admit of any kind of nourishment. And then, aske the benefits, thou most desirest. And by the way, remember, that to fast, as also to heare Sermons, are not properly vertuous Acts, but the ready wayes to vertue. And therefore, if the Body be not laid under the Soule, by fasting; and the Soule farthered in the practice of vertues, by hearing Sermons; no good is done, but harme in abundance: God is tempted. Time abused, Holy dayes are prophaned, The soul with God's Image, defiled; and these outward acts puff us up, and wee contemne others, as prophane persons. The Soule is Mistris (I say not, absolute Mistris) of the Body. And therefore, her end being supernaturall, and transcending all other ends; to comply with it, shee may curbe and subdue the body, as she in reason pleaseth. The Soul of the Cōfessor giveth up his Body to punishment;

Zeno de S.
Arcadio.

ment; and the Soul of the Martyr, his body to death, and dissolution; in the pursuit of their end. Zeno saith, *Remorabantur in luce detenti, quorum membris pleni erant tumuli* : They remained alive, and conversed with the living; with whose members, as, tongues, hands, fingers, feet, the Tombs of the dead were replenished. Yet break not your body, by fasting; for so, you may cut it off from the fit exercise of Vertue, and Gods service: and hee that commands thee, not to kill thy Neighbour, will not suffer thee, to be thy owne murderer. Be not dejected, because you are weak, and cannot perfectly master your Bodie; for God delighteth to manifest, and shew his strength in your weaknesse: Strength, and weaknesse are best met together. When you fall, catch hold upon God, and rise: falling again, again rise. Indeed, hee that goeth smoothly on, when all things smile upon him; and returneth backe, when the winde bloweth in his face; will never come to his own Countrey. And herenote, that God dealeth with his Servants, and with all people, now by faire means, and now again, by foule. But it is a very suspitious, and doubtfull businesse, when we have more faire, and flowry way, then foule, and stonie: and it is very likely, that God hath now cast off the care of us.

The

The badge of Prosperity is one of Death's marks. The Oxe is fed full, and fat for the Shambles. God punisheth his best Servants, to wean them from the World, and to better their waight of Glory; *Hee chastiseth every childe, which he receiveth.* And therefore, when wee sin, and our sin is not followed with punishment, but one sinne is punished with another, & that other, with another; it is a most fearful case: for then God sheweth, he hath a farther ayme, then temporall punishment. As likewise, when wee have no sense, or feeling of our sins, no spirituall tribulation, the soule is dangerously affected.

R U L E. 12.

WHen thou art set on fire with a Temptation of the flesh, apply thy selfe instantly, to some kinde of employment: saying: Go Devill, now I read your baseness in a big letter: Truly, now you begin to be a meere Foole; this is plaine filthines. How strangely the Divell hath befotted, yea, bewitched men! Some love women, far inferiour both in body and minde, to their wives, whom they neglect: damping and discountenancing their loves. But God will perhaps punish them, as his

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manner is, with punishments, like to their sins. Other wives may succeed, that will doat upon their Husbands Inferiours. From love, worse then hate; and from false women that fry with love towards other men, their Husbands yet breathing, *Good Lord, deliver us.* For, they are like faire, strong, and heavie Chests, that appeare to the eye, and hang upon the hand, as if they were rich in money, plate, and jewels; but are stuffed only with stones, hay, and browne paper. As their gifts, so they.

The sin of the flesh is now more hainous, then it was before the Incarnation of Christ, because it tainteth the flesh, which he took, & which he hath already glorified. *Parce in te Christo,* saith one, Spare Christ in thy selfe. And fright away the Temptation, with a loathing and execration of such Beastlineffe, & with contempt of so base, and so quicke a pleasure; accompanied with shame, and with such a thought as this, I am a Villain; and followed with shame, hate, and sorrow, much unlike Repentance.

After your Triumph over Temptation, or your escape from danger; run to God, the onely disposer of your affaires, when they turne to vertuous Good; and give him, humble thanks. And reflect upon your misery, if you had fallen under that Temptati-

on.

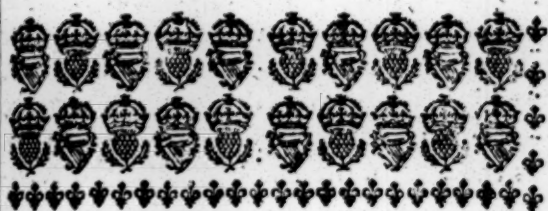
on, or Danger. Then search into the secret, and learn, whether you did not by some former offence, pull the Temptation, or danger upon your selfe; which God now used, as a warning. And look with an eere eye, into the deep craft of the Devill. And for the present; mark how painfully hee kindleth, and bloweth the coals of emulation betwixt Brethren, Sisters, Scholers, men of the same Trade, people living in the same House, Neighbours, Families, Countries. How hee createth mistakes, suspitions, jealousies, with a purpose to call up Anger. I wil tel you; A great Author is of opiniõ, that the devil doth oftentimes, set Dogst together by the eares, that hee may provoke men to quarrell.

By the falling out of two children, playing at ball, hee turned all *Italy* into a combustion, wherein many thousands lost their pretious lives: passing by degrees (as hee doth in all his Temptations) from children to men, from Parents to all of the same bloud, from them to friends, and from these friends to their friends, and their friends friends: from houses to Cities, from Cities to Countries; and all this began from the play of two little children. I will give you a touch of his wonderfull deceits, out of my Experience: One seeing a dead man, and hearing the people that were present, say,
it

it was a beautifull corps ; was fired with a great Temptation, to kill himselfe ; that it might be said of him likewise , It is a beautifull corps. This was a vain-glorious end ; now for a seemingly vertuous end : Another would faine have killed himselfe, that he might have revenged God's quarrell, and made an end of sinning against so blessed, and sweet a God. The devill is a great Politician, he hath his faire ends, and his foule ends ; ends to shew , and ends, which hee will not shew ; ends, that are but veyles, drawne over his ends ; ends, without end ; many ends for one action.

This is not the rich Jesuits Rule, but the poore *Carpenters* Rule. And more Rules of this kind , (because I must not dwell here, betwixt *Spaine*, and the *Low-Countries*) you shall meet with, hereafter.

The



THE THIRD BOOKE.

CHAP. I.

I Am now a Monke in *Doway*; and shaved to the Scull; as I learned of them, for three reasons especially: first, because all Slaves were ever shav'd, and I was now a Slave to God, and must come and goe at the least beck of his pleasure. Secondly, to give me notice, that all superfluities must be cut from me, in all kinds: Thirdly, to make better roome for a Crown of glory. But there are Monkes in the same house, yet living apart from the English, belonging to the rich Abbat of *Arras*, that are not of so bare a cut: and no Courtier can set out, and make more of the haire

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they have, then they doe. It is in use with the Church of *Rome*, both in the giving of their orders, and their degrees of orders, and initiations to orders; and also, in the state of Episcopacie, and the staires of it, as the Bishop, the Arch-Bishop, the Patriarch, and the Pope, to shave the haire wider and wider, into a greater, and a greater circle, as the persons more dignified; and therefore the Pope is the most shaved of them all. In this Monastery, my dislike grew by little and little, from these reasons. That which (I feare) heated some of them, chilled me. For, although I was not permitted to eate flesh amongst the Monkes, for the space of three quarters of a yeare; yet, they sent me plenty of flesh, when I dined in my chamber. And I had great variety of excellent meates, both in one place, and the other. And lest I should be scandalized, it was suggested to me; that now mens natures are not able to brooke fasting, as they have done. I have not lost it out of my memory; that I turn'd my eye aside one time in the end of dinner, and saw a Monke leaning backwards, and stretching out his belly, as like a Glutton as might be. I had forgot to tell you, that no King doth fare better, or is fed with more variety, then the Iesuits in their feasts; if we consider how
much

much a man can eat. Here followes another deceit of the Monkes, somewhat like the former. In the end of Lent, Father Prior, the head-Monke, washed the feete of all his inferiour Monkes, in imitation of Christ, who washed his Disciples feete : but warning was given the day before, and every one was commanded to wash and purifie his owne feete ; and yet when they came to the Prior, he did scarce touch their feete, either with his hands, or with the water; and here was all the imitation of Christ. Such another businesse, and as like it, as an Egge is to an Egge, is acted by his Holinesse at Rome, who is said to wash the feete of certaine poore Pilgrims. The man hath not reason, who saith, these are any thing but the bare shadowes of humility. The Monks in the place of their meeting to their meales, speake not ; but performe all by signes ; and they have a booke which teaches the Art of making signes, either by way of speech, or answer. But this is onely an outward colour, presented in publike. For, the Monke, whose onely conversation I enjoyed, of all that were settled in the house, being esteemed one of the wisest men in Christiendome, was full of words, and many of them were bad ones. Hee laboured to beget in me an opinion (to which

I did incline for some reasons) that the Jesuits at my departure from them, had poysoned me. And (said this Monke) poyson of their giving may lye gnawing insensibly in your body, and kill you at seven yeeres end. The Jesuits may remember, they had provided a Gammon of Bacon, which I should have carried with me: If it was mans meate, they have the lesse to answer for. Another dish I did eate of; the working of which, I afterwards much feared. But in that journey, the Sea cleansed my body throughly. Of this Monke I learned, that the Pope had as deepe a hand in the Gunpowder treason, as the Jesuits; and both were very deepe in it: (And the Jesuits, being so wryed, and so closely knit to the Pope by obedience, durst not have attempted so high, and so publike an Treason, without his knowledge) That whosoever commeth from the Jesuits, exposeth himselfe to the lash of so many foule mouthes, as there are men amongst them: that the Jesuits will nip a man, as if a man should nip a young bud of a Flower, or Tree, or a Witch, a young childe in the Cradle; that he shall never thrive after. The great Cathedrall Church in *Cambray*, neere *Doway*; useth a peculiar way of service, much different from the Church-demeanour and service

vice of *Rome* : And the Church of *Rome* hath long endeavoured there to introduce her customes. And I know, said this Monk to me, that upon admission of such a change, in the next age the Church of *Rome* would perswade the world, that the Church in *Cambray*, did never dissent in any small point from her. This is a great satisfaction to me, that the Church of *Rome* both is, and hath beene a long while, altogether upon the catch; and that she leadeth her people, age after age, still into more blindness. I condemne in this Monke, that he spoke most irreverently of a person in high authority amongst us; and one of the fairest flowers in Christendome: when he speaks the words againe, I pray God his tongue may ake. It is very common with our English Romanists beyond the Seas, to speake very uncivilly of those in *England*, to whom they owe duty. This Monk related a homely story: (and I had many from him; for it is their use, to cheere up their subjects with merry conceits) When I lived in *Spain* (said he) a certaine man was possessed with a Devill, and the Priest exorcising him in the Church, the people being present, a bold Spaniard stepped out, and said, O Father, pray let me see the Devill, I would faine see the rogue come out of his mouth: But

the Devill answered by the mans mouth, that if he came out of the mans mouth in whom he was, he would go in at the others: you may guesse what part (the Monk spoke it plainely.) Whereupon (said the Monke) the Spaniard immediately betakes himselfe to the holy-water-pot, and sitting downe so deepe in it, that the water hid a great part of him, gives the Devill very foule tearmes, and provokes him twenty times over, to come if he durst: But coward, he durst not come. I will not tell all. I will keepe some for a deare yeare, and a rainy day. Yet you may gather from these premisses, I could not but see, that hypocrisie and malice in their full growth, dwelt even here, as well as abroad; and that here, the purity was not to be found, the *idea* of which I bore in my minde. Wherefore, it was my owne first motion, and I left them, and became a Frier; the Friars professing more strictnesse. A man may impute these changes either to variablenesse, and inconstancie, or to the stirring of good and able motives, and to Gods providence, that would carry me out of one roome into another, and shew me all the inward Chambers of the Church of *Rome*. Take heed, judge not. But if you do, I submit my neck, lay what waight upon me you please, if you offend not God. For

I deserve both your judgement, and your
scorne.

CHAP. II.

THe Monks have one story amongst
them, and they make it a Pulpit-story.
A very devout Monke walking one day a-
lone in a wood (and I thinke, they lose
themselves in this wood, when they relate
the story) by chance heard a Nightingale
sing; and while shee did variously descant
upon her song, he laid hold upon it as a
hand from Heaven, by which he was lifted
up to Gods eminencie, and to the picture and
perfection of the Nightingale in him : and
there he stayed in contemplation, catcht
from his senses, till many yeares were past,
and all the Monkes of his time, dead in the
Monastery in which he lived. All which
time seemed to him very short, and to bee
merrily passed in hearing the Nightingale.
Yet (say the Monkes) this Musitian could
not be a Nightingale, though his heavenly
meditation was indeed begun, and sung to,
some while by a Nightingale. But the Monk
admiring an excellencie in the creature, and
being quickly filled with it in the brooke,
went forward towards the spring, and rose

to that, from which it was taken in the Creatour; and there he was easily sunga-sleepe, where he rested a hundred yeares, like *S. Iohn* upon the soft brest of our Saviour. This passage is not much unlike the miracle of the Seaven Sleepers, that slept in a Cave, not as other men doe, from the beginning of night to the beginning of day, but from the beginning of one age to the beginning of another. But as all their stories have their imployment, so this both tickleth, and serveth to many uses: but above all, to give us a resemblance of the profound meditation, with which God pleased himselfe before the the world. It is a high matter: Yet I should desire in this, and other things, to give more satisfaction then a story comes to, of a man in a wood, that could not finde his way out againe. In lieu of their sweete story, take a word from me, without encroaching upon a secret, which God hath reserved to himselfe.

CHAP. III.

THere was a Time, (if I may say so) when there was no Time : no world : none of all these pretty things, we daily see; nor yet, the light, by which we see them : no men and women like our selves : no living creatures : no aire, earth, sea : no Infidell, no Jew, no Christian, no Hell, no Heaven, no Divels, no Angels; no God I cannot say: For God alone had being before the world; as God onely now also hath firme and true being. For, all other things that be, be not of themselves, but gaine their being onely by participation from God. *Et affexi, saith Saint Austin, cetera infra te, & vidi nec omnino esse, nec omnino non esse: esse quidem, quia abs te sunt, non esse autem, quia id quod es, non sum; id enim vere est, quod incommutabiliter manet* And I beheld the things that are under thee, and I saw them, neither to have a true being, nor altogether to want a being : I saw they had a being, because they are from thee; and I saw they had no being, because they are not that which thou art. For that truly is, which hath a being without change. If one of us should wish now, prompted by curiosity, to have beene before the world; it would

S Aug. l. 7.
Confess. c. 11.

would be an idle wish, and with as little ground, and foundation of likelyhood to have beene effected, as the world then had in effect. For no place, no little corner had beene, wherein to have beene : no aire to have received, and restored again in, breath: nothing to have appeared, or play'd with the smallest glimmering before the eyes. What God did before he built the world, although Saint *Austin* saith wittily, he was busie in making Hell for vaine and curious Inquisitours; (hee meaneth such, as will not bee quieted with any reasonable satisfaction) yet he well knowes, who knowes, in what the divine happinesse resteth, and how absolute God is of himselfe, and free from all necessary connexion with creatures. All that which God now does besides the actuall government of the world, and the acts consequent to it; he did before: we know and beleve that he does now contemplate himselfe. For in the contemplation of himselfe, consisteth his blessednesse. Therefore we may safely know, and securely beleve; that he stood still in all eternity in himselfe, taking a full view of himselfe, and his owne perfections, which are himselfe. He now sees in themselves to be, what before he saw in himselfe would bee. Nor was he ever idle before the world,
otherwise

otherwise then the Blessed shall be ever after the world. And if the Beatificall vision, that is, the sight of God, from which floweth Blessednesse, doth so fully, and plentifully satisfie the Blessed in Heaven, that they cannot turne aside the busied eyes of their understanding, the transitory space of one minute, from that they see, even though they should be enticed, and tempted to look aside, with all possible delights : (and therefore, most ardently love, for the most amiable excellencies discovered in it) was not God ever well busied, who ever had, and hath an infinitely more searching, and perfect sight of himselfe, then all the Blessed either shall, or can ever have together? The divine perfections, as they have many other, so they have also this prerogative; that alwayes seene, they both are, and seeme still most faire, and as they lose nought of their substance, so they never bate any thing of their beauty : Now whereas, not onely the perfections of all creatures that are; but also, of all that are possible, are in God; and that in a most eminent and boundlesse manner : how can it stand that God did not finde matter in himselfe for perpetuall exercise? especially, since that nothing is come new to him by creatures, but their actuall dependance upon him, the
stile

tile of Creatour, and the Government: all that which is added, being still out of him, or derived from that which is not in him; and consequently, no part of his Blessednesse: nor any thing which can throw the infamy of change upon him. We may judge what is possible to be done, by what is done. And if things are possible to be done, a power must be which can doe them. And they cannot come from him, when he does them, but because they were first in him. For, *nihil dat quod non habet, vel formaliter, et eminenter*: no Giver giveth but what hee hath, either so as it is given, or in a better straine. And they cannot be in God, but as they are himselve, and infinite. God doth not depend of the world, but the world of God. If the world had never yet beene, he had still remained the same God, most great, most glorious: A King, though without subjects; because all things, bee they future, or onely possible, are as actuall, and present to him: Omnipotent; able to make the creatures we now see, and farre more excellent, to which we are not warranted to say, he will ever bend his power. For therefore God leaveth many things undone, which reason teacheth us may be done: to preach this doctrine, that creatures are not his upholders. Contemplation in us, is a most

most noble exercise, because performed by the most honourable faculty of the soule, the understanding : and by the highest and most elevated acts of the minde. What then may we thinke of contemplation in God? *Synesius* having turned his speech to God, hath a sweet expression, ὁμα σταντῶ, eye of thy selfe. For his understanding is the great eye, with which he thoroughly sees himselfe. Besides, the eternall generation of Christ, the divine Word, of which the Prophet *Esa*, *Who shall declare his generation?* was, is, and shall be for ever : as likewise, the procession of the holy Ghost. *Thou art my sonne, this day bare I begotten thee* : Hee meanes, a long day; *diem eternitatis*, the day of eternity : a day so long, that there is but one of them in all the yeare ; and yet the yeare is the onely true *ἐνιαυτός* : for it is all and wholly in it selfe, and hath neither end nor beginning : a day that never yet made roome for night, nor shall ever be intercepted with darknesse. The Heavens are alwaies in motion: the Sun takes no rest: *Fire* is alwayes in action : The Sea never sleeps: The Soule is alwayes busie in the exercise of her powers: The Heart alwayes panting: The Eyes are alwayes active when they are open : Life keeps the Pulse in continuall beating ; and the Breath alwayes a passenger,

*Synesius in
hymnis.*

Es. 53.8.

Ps. 2.7.

ger, comming or going. These are numbered amongst the choicest of Gods creatures; and therefore, beare more likenesse of him in themselves, then meaner things. These ever worke, and was he ever idle?

CHAP. IV.

ANother application of the former story, is to give us in a perfect forme the shape of their consideration, and contemplation. But why must they needs consider and contemplate in a Monastery? And if they will contemplate there, why is every man disinteressed from a lawfull calling, by which he may concur to the benefit of the Common-wealth? *Homo nascitur Republicæ*, sayes the Civill-Law, A man is borne for the Common-wealth. And the reason which *Aristotle* gives, why a man may not kill himselfe, is, because hee may not lop himself from the Common-wealth, of which he is a branch. They answer with Saint *Austin*, vindicating the Monks, upbraided by the Manichees, *Videntur nonnulli res humanas, plus quam oportet deseruisse; non intelligentibus, quantum eorum animus orationibus profit*: They seeme to some men to have forsaken humane affaires more then they

S. Aug. l. i.
de Morib.
Eccl. c. 31.

they ought to have done, not understanding how much they exalt them by prayer. But without question, the Monkes of Saint *Austins* time, were no such idle bodies as now they are. For then every man had his practicall course of life, to which his education had instructed him; and they which had none, laboured in Gardens, and other plats of ground, digging and sowing; and eating their bread in the sweat of their brows. Nor is it a reasonable discourse, that because some few of the old Christians, flying from the bloody hands of their persecutors, hid themselves in Woods, Wilderesses, and secret Caves, and corners; wee shall step over the like cause, and take hold of the like action. Shall we make to our selves an imitation of the rest of Heaven, without undergoing the toyle, which goes before it; of which toyle, the rest of Heaven is the reward? And they lose a faire number of waighty occasions which the world affords, and which God ministers, as the food of vertue, and the gates of victory: and they are faine to referre all to the first Act of entring into the Monastery; or they would be much to seeke. When I was a *Romane*, the Pope was solicited by the Embassadours of *Spaine* to give leave, that the great increafe of Monkes and Friers in their

their Countrey might be restrained; and the reason was given, because it was feared, that the warres, and the Monasteries, pulling severall wayes, would unpeople the Common-wealth; and deprive the King of subjects, necessary to his Dominion. If such a grievance may rise from the excesse, why may not a reasonable complaint be made of every knowing and able member of a Common-wealth, that buries his Talents in a Monastery, and seekes onely himselfe? In a Christian Common-wealth, the good of the Church ought not to be preferred before the good of the Common-wealth; when by such an action of preference, the Common-wealth is endanaged; because by the Common-wealth the Church stands; and the Church is but a good part of the Common-wealth. And after all, why cannot they consider their owne estates, and the condition of the world in which they are; and contemplate of high things; and admire Gods creatures; either in their chambers, if they were in the world, or in the fields, as *Isaac*; of whom we reade, *And Isaac went out to meditate in the field at the even-tide?* My Reader shall not want matter for such a purpose, if he will be doing.

Gen. 24. 63.

Meditation. I.

One, a man like us, labours, and straines himselfe to know throughly the nature of the Angels; their office; their properties: and how one Angel differeth from another in the perfection of nature, and glory. This learned man presumeth to instruct the world in strange things: and to say, that there are nine Orders, or Quires of Angels: and that some out of every Quire fell from God: and moreover, is bold to tell us, that *Michael* the Arch-Angel in Heaven, sitteth above *Gabriel*; and *Raphael* the Seraphin, above them both: and that so many Angels may well stand together without much thrusting upon a needles point, while the silly creature soaring above himselfe, forgets himselfe, and the maine point; and knowes not what he is that talkes thus. Another dwelling upon earth, hatli his dealing in Heaven amongst the Stars; and teacheth for a truth, that if we are born under such or such a constellation, such and such strange things will certainly befall us: we shall die suddenly by fire, or by water; or by a fall of a house, or from a house; or be the prey of a Lion. And this profound man is certaine, that if a Starre should loose hold, and

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tumble

tumble downeward, it would more then cover all the world; and then, (sayes he) where should we be? And the plaine meaning people are amazed, when they heare him say that the Sunne runnes some hundreds of miles in an houre. But this heavenly man standeth above himselfe, and above the sight of the creatures at hand, which first offer themselves to his thoughts, and knowes not what is here below. Others cast themselves beneath themselves, and their soules; and are wondrously taken up in the curious inquisition of inferiour matters. The wise Physitian is able to reveale the great mysteries of nature, and the naturall uses of almost all naturall things: but urge him upon a tryall, and he cannot prescribe Physicke to his owne sick conscience. Where is a Tradesman that doth not understand the secrets of his own Trade far better then the secret state of his own soule? These wretched people have tooke a fall; and are under themselves: they faile in the first ground, and foundation of all true learning. A man may wisely aske the question, Why in the blinde ages before Christ, the Devill speaking from the mouths of Images, gave to men many good and solid documents? The maine hinge upon which the question turneth, is : The Devill not
only

onely doth evill, but also doth altogether intend evill : what then hath hee to doe with good ? I will take the true answer : The Devill well knew that the world was even then abundantly stored with grave, and wise people ; who were also morally vertuous : and that if he did not answer in some sort, to their pious and reasonable expectation, he would soone lose the reputation of a God. And therefore, amongst divers other sound instructions, delivered by the Devill in oracles, this also was given, γινῶθι σεαυτὸν, know thy selfe. In which the Devill more willingly dispensed with a shew of sanctity ; as knowing, that his admonition would in the end prove uneffectuall : because no man can truely know himselfe without the present assistance of Grace : of which the poore Heathenish people were altogether destitute. Our blessed Lord, whose end was to dissolve the machinations of the Devill, doth as strangely, as excellently, exhort us to the deepe, and powerfull knowledge of our selves ; not in word, but in worke ; in the working of a miracle. It is written, that he restored a man to sight, blinde from his birth. How did he restore him ? by his will onely ? No : by his word onely ? nor so. The manner of the cure is uncovered in these words :

John 9.6.

He spat on the ground, and made clay of the spittle, and he annointed the eyes of the blinde man with the clay. But let me see, is it clay? touch not my eyes with clay: it will rather put them out, then cure them. Now I understand it, our omnipotent Lord, here worketh by contraries: that it may be knowne, not the thing applyed, but the power of him that applyed it, wrought the cure: while he clearely teacheth us, that the knowledge of our selves, and of our meane foundation, being, as *Job* speaketh, *earthly*; with a requisite application to our selves; is the onely instrument, which openeth the eyes of a man blinde from his birth, as we all are. And why doth our good Saviour so pressingly stirre, and invite us to the knowledge of our selves? It is but one step to the reason. *Knowledge puffeth up*, saith *S. Paul*. All knowledge puffeth us up, and swelleth us with pride, but the knowledge of our selves. When we spread our feathers of pride and ostentation; if we but glance upon the knowledge of our selves, our plumes fall, and we begin to be humble.

1 Cor. 8.1.

Meditation

Meditation 2.

MAN considered in his body, is a refined peece of dirt. A strong one? no. For, make his image of stone, or wood, or almost of any vile thing; and it will be more strong, more durable then he. I will set aside holy Scripture; and prove my selfe to have beene made of earth beyond all contradiction: Every corruptible thing (and I may go to a dead mans grave, and finde that I am a corruptible thing) when it naturally perisbeth, turneth into that of which it was made: I perishing after a naturall manner, turne into earth: the conclusion will follow, I cannot hold it: therefore I was made of earth. If I consider man in his birth and life, it is the great blessing of God, (to his great praise be it spoken) that he is not, *ante damnatus, quam natus*, condemn'd before he is borne. He is borne with the great paine of his poore mother that beares him: and he cannot be made more naked, more poore then he was, when he was borne. If a man should looke upon him here, and know nothing; hee would little thinke that the little thing could ever be the wilde Author of so many foule stirres and tumults in the world. A child

Plin. in pro-
em. ad l. 7.

S. Cyp. de
patientia.

being born, is cast out a poore naked thing, *natali die*, as *Plinie* sayes, on his birth-day. Hee makes his birth-day a day of mourning: *Procellas mundi, quas ingeditur*; saith Saint *Cyprian*, *statim suo ploratu, & gemitu, rudis anima testatur*. The new-borne childe presently gives testimony to the storms of this world, by his teares. The Emperours children of *Constantinople*, though borne in a chamber, called the Purple, because on every side adorned with purple; though received from the mother, so quickly into purple, that they seemed to be born in little robes of purple, and therefore stiled *Porphyrogenites*; to hide the nakednesse, and take away the scandall of nature: yet notwithstanding all this shuffling, and rustling of purple, they came into the world as other children; all naked, and with little teares in their eyes, to shew they were then upon travelling from their maker. *Man that is borne of a woman*, saith *Job*, *is of few dayes, and full of trouble*. Every man was borne of a woman, but *Adam*: and it was not Gods highest will, that he should have been either of few dayes, or full of trouble. It is a great while before we can goe, before we can speake, before we can make it plaine, that we differ in the maine point from beasts, and are reasonable creatures, before wee know

know any thing. And then endeavouring to know, we learn evill easily; good with great paine. And in our firtleſon which the world giveth us, we learne to finne. What is that? to breake the Divine Law, and forfeit our ſoules to eternall damnation. And yet, as it is in *Job*, *Man drinkeb iniquity like water*: the ſenſe is, it is as familiar with man to finne, as to drinke. The beſt, and moſt quiet halfe of our lives, paſſes away in a dreame, when we are aſleepe, and in a manner, dead: *vitam nobiſcum dividit ſomnus*, ſaith *Seneca*, our life is parted betwixt ſleepe and us. In our youth we are greene, and raw, and the ſport of ancient people: and for want of judgement, and experience, loſe our ſelves in a thouſand thouſand extravagancies; which afterwards appeare, not like Starres, but like ſkars upon our lives. And having at length climed above youth, we are yet troubled with ſome odde humour, and crack in our nature: by which we are burdensome to our neighbours; and hatefull, even to our ſelves. Hither poynteth the old Litany, when it prayeth, *A me, ſalva me, Domine*, From my ſelfe, good Lord deliver me.

Iob 15. 16.

Meditation 3.

Our life is full of changes : wee passe from one yeare to another ; and the faster the yeares goe, the faster age comes, and we are chang'd. We change the places of our abode, and with them, our selves. We change from a single life, to the state of marriage ; and new passages comming with new courses, hold us as it were in discourse, and make us forget, that while they are new, we are old. We desire to see our children grow : but, while they grow, we decay. The variety of this life deceives us. *Corruptio unius, est generatio alterius*, say the Philosophers ; the corruption of one thing, is the generation of another. The end of one misery, is not onely the end of one, but also the beginning of another : and thus we live, tossed continually betwixt fire and water. We beleeve, and goe on a little : then we doubt, and where we stop : we hope, and follow the good we hope for, like a wandring fire by night, and then we feare, and grieve, and despaire, and there we sink. In the reasonable soule of Christ, good acts passed from one to another without any stop, or interposition (at least, all the while he waked ; I reflect upon him that
saith

saith, *I sleepe, but my heart waketh.* Cant. 5.
2.) So that one vertuous thought followed another in so close and pressing a manner, that they were not onely broken or hindered with the foule exercise of evill, but they were never at leasure, never sate idle in the Market-place, never out of the faire, and solid practise of good. For example: when the deepe exercise of Humility had kept the thoughts in worke and wages awhile, perhaps she gave up the keyes, and government to patience. Then patience farthered in good by evill men, put the Scepter into the hands of Charity. Then charity changed into sorrow for the sinnes of the world. And sorrow might beget strong resolutions of fortitude to die for them. And thus the soule of Christ tooke her steps from vertue to vertue. But in us now love raigneth, and soone after, hate kills it with a frowne. And then perhaps, indifferent thoughts may step forward in the by, and the soule may wonder a little without the knowne fellowship of good or evill. And then the sight of money may breake up all, and sell the heart to covetousnes. And then reflection may coole it with a drop of sorrow. And then vexation may set all on fire with anger. And then the love of drinke may come washing the way, & quench anger. And then

Salu. lib. I.
de gubern.
Dei.

then the heart may reject what it loved, and presently desire the thing, which even now it rejected. *Humana mentis vitium, magis ea semper velle quæ desunt*, saith *Salvianus*, It is the fault of the minde, alwayes to desire the things which are wanting. And at last, according to the Poet, *Frigida pugnant calidis*, &c. Hot, cold, moyst, dry, fighting together, and striving to make a new quality, of hot, cold, moyst, dry; may breed confusion, and neither gaine the day. We make good purposes, and begin a new life; we turne up the eye, and all in haste, we will be very good and godly men and women; we will be humble, patient, sober: but our vertuous courage quickly droops; and in a short time, we are the very men and women that we were before: And yet not the same, but a degree worse; for grace neglected, drawes a curse upon us. We are pretty cleare, and merry, and then comes a cloud, the losse of goods, or good-name, or friends, or of a thing like these, which cooles and darkens all: and our sweetest joyes are sooner or later steeped in sorrow: we are now somewhat pleasant; then dull; then outrageous; and for the time, lose our wits, and are mad. Doe all that wee can, and all that God can enable us to doe; we please one, displease another: this man
smiles

smiles upon us, the other frownes; and yet both have the same motive. But the best is, it is the voyce of Saint Peter, and of the other Apostles, *We ought to obey God, rather then men.* Certe, saith Saint Chrysostome, *quot homines in populo sunt, tot Dominis subijciuntur, qui vulgi laude gaudet*: Truely, as many men as there are, so many masters he hath, who rejoyceth in the praise of people. Saint Paul reads us another lesson: *For our rejoycing is this, the testimony of our conscience*: God grant, that if it may be done without sinne, I may heare more of my dispraises then praises: for otherwise, I am in great danger of swelling, and breaking. The light which I steer to, is: our poore Saviour, with all his knowledge, with all his truth, did not please every man.

Act. 5. 29.
S. Chryl.

2 Cor. 1.
12.

Meditation. 4.

WE are in health, and looke fresh, and full: and then the head akes, a paine lyes heavie upon the stomach; and wee looke neither fresh nor full, but pale and empty: and then will one say, O had I my health againe! Happy are you that enjoy your health: we are shaken with an Ague, or scorched with a Feaver: and sigh, and groane

groane, and turne from side to side, but cannot sleep. It is the case of him that turnes from one falsehood to another : yea, the great ones are sicke, and suffer paine; lament, and shed teares as plentifully as we. And moreover, the great ones are commonly sore clogg'd with a grievous disease, that makes them a little greater, the Gout: which we poore plaine people are ignorant of; his name be blessed, that is worthily called *the Father of the poore*. We are now rich, now poore: though indeed, most rich, when we are poore. We are esteemed by the world; and then contemned, and condemned. The care of catching after money, more and more, and still more, takes up all the time of our life. A man is born to a good estate: with much care, and many sinnes, he doubles it, and dyes. But a prodigall heire comes after him, in the first, or second generation, and turnes it all into vaine smoke; and so, the name failes, the house fals; and here is the goodly fruit of worldly care, and of all the paines the old man tooke. And yet riches cannot satisfie the heart of man. Saint *Austin* hath the reason of it in his Meditations, *Domine, fecisti nos propter te, & irrequietum est cor nostrum donec pervenerit ad te*: Lord, thou hast made us for thee, and the

S. Aug. in
confess.

the heart of man cannot bee quiet till it come to thee, and rest in thee. And the Prophet speakes not besides the matter: *When I awake up after thy likenesse, I shall be satisfied with it.* There are holy meditations, and vertuous exercises, to which wee owe much time: and therefore, the Devill, a cunning dealer, keepes the richer part of women busie, all the prime of the day, in dressing their bodies, and undressing their soules, and in creating halfe-moones, and stars in their faces; in correcting Gods workmanship, and making new faces; as if they were somewhat wiser then God. *Quem judicem, mulier, faith Saint Ambrose, veriozem requirimus deformitatis tue, quam te ipsam, que videri times?* O woman, what more true judge can we require of thy deformity, that is, thy ugliness, then thy selfe, who fearest to be scene? The Devill is alwayes more forward in seducing women; because he knoweth that women are of a soft, pliant, and loving nature; and that if they should love God, they would love him tenderly. The Devill? whither can any of us, men or women, flie from the Devill? *Be sober, be vigilant, faith Saint Peter, because your adversary the Devill, as a roaring Lion, walketh about, seeking whom he may devour.* It is not enough to be sober, nor enough to be

Psa. 17. 15.

S. Ambr.

1 Pet. 5. 8.

be vigilant. He is not our friend, but our adversary. And he is a busie Devill, he goes about; an angry Devill, he goes about like a roaring Lion: a hungry Devill; for hee does not roare onely, but he comes roaring, with a greedy purpose to devoure: and hee walketh, lest going with speede, he should run over you: and he keepes not one way, but walketh about: and does not onely devoure those who stand, or meete him in his way; but he seeketh whom he may devoure: and he is alwayes the same, alwayes a Devill; for when he hath found his prey, fed upon it, and ate up all; he is not satisfied, he goes on still seeking whom hee may devoure. God blesse every good man and woman from a roaring Lion. *Sixtus* the second, in one of his Epistles, directed to a certaine Bishop, gives the Devill no good report: *Si in Paradiso hominem stravit, quis locus extra Parad. esse potest, in quo mentes hominum penetrare non valeat?* If he gave man a fall in Paradise, what place can there be out of Paradise, in which he may not insinuate, and wind himselfe into the hearts of men? Here is a picture of the life we so much love, and so much desire to continue. And in the last place, an old house falls, or an arrow goes out of the way, or our feete slip, or the Devill comes to us in the outside of a Saint,

Sixt. II.

Saint, (it is his course with drooping, and melancholy spirits) and tels us religiously, that we shall give glory to God, or at least, ease and comfort to our selves, if we cut our owne throats, or hang our selves; and we are dead, gone. Perhaps we may leave our pictures behinde us with our friends; but what are they? a meere, a meere deceit of the Painter: our pictures are no part of us; neither doe they represent us as we are: we are dead, we see but one anothers faces when we are alive; we are parted in substances; we cannot mingle into one another, as wine and water; and therefore death puls one out of the others bosome. And commonly when our hopes are now ripe, and the things we long desired, at the doore; Death comes and overtakes, and takes us. And any man, being wicked himselfe, may send (with Gods leave) a wicked man to Hell, in the turning of a hand: and then, what would he not give to bee with his friends in the world againe? Here the reason fals open, why never yet from the beginning of the world, any wise man died, but if he could speake, in his last words, he cryed out against the vanities of life, and of the world. My prayer shall be the prayer of one, that knew what hee prayd for: *O spare me, that I may recover strength, before I goe hence, and be no more.*

*Med-**Pf. 39. 13.*

Meditation 5.

Is. 11. 11.
Act. 7. 60.

Revel. 14.
13.

IF I consider man in his death, and after
it: He dyes, that never dyed before: Hee
dyes, that knowes not what it is to dye.
Which of us knowes, what the pangs of
death are, and how going naked, agrees
with the soule? It is as true, as old; Death
is of all terribles the most terrible. For,
howsoever the holy Spirit in holy Scrip-
ture is pleased to call it a sleep; it is not a
sleep to the wicked. It is recorded of *Laza-
rus*, *Our friend Lazarus sleepeth*: and of Saint
Stephen, *And when he had said this, he fell a-
sleep*: And of the Patriarchs, and Kings of
Judah, that they slept with their Fathers.
But this was the death of the Saints, *so pre-
tious in the sight of the Lord*. And the soule
of man now leaving the body, carrieth no
mortall friends with her; they stay behind:
the brother, and the sister, and the wife, and
the pretty little children, with the sweete
babe in the cradle. No temporall goods,
or evils rather: nothing but good or evill
workes; and *their workes doe follow them*.
All the fairest goods, which made all people
in all ages, proud; are stil extant in the
world: and will be after us, even to the end
of the world. And although the living
talk

talke pleasantly of their dead friends, and hope well : while one looketh soberly, and faith ; I doubt not but such a man, or such a woman, is with God : another, neither truely doe I : a third, he ? she ? there is no question of it : if he, or she be not in heaven, what shall become of me ? Yet, notwithstanding all this plausible and smooth discourse, not one of these three tenderhearted, and charitable persons, nor any one living here in the world, knoweth certainly, whither they were carried. This we all know certainly : Many of them are most heavily tormented in Hell, and there curse *the Father of mercies, and the God of all consolation* ; and the world, and all their occasions of sin, and all their friends, and themselves, and all Gods creatures, in the very span of time, wherein their friends speake well, and judge charitably of them : while they distribute their words without the least change of countenance, and little thinke of their most wofull, and most lamentable condition. And the Devill ; though it is open to him after this life ; yet cunningly keepeth from us who are saved, and who damned. If one of us were now in Hell, (but it is a darke and horrid place, God keepe us from it) hee would quickly thinke : Had I my body and life againe ;

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whither

whither would I not goe? What would I not undergoe to run this wofull extremity? I would lye weeping upon the cold stones, all covered with dust, and ashes; if it might be suffered a million of yeares, for my sinnes: I would begge my bread of hard-hearted people in a new world, from one end of it to the other: I would spend as many lives in trembling feare, and fearfull trembling, if I had them, as there be lives in living creatures: I would doe any thing. Now my soule doe not grieve, that Hell is provided for sinners; for such griefe stands so farre under the lowest degree of vertue, that it is a sinne: but give two teares at least, from the eyes of thy body; because thou hast sinned against thy good God. Such teares are Pearles, and rich ones, and will in time make thee a rich man: The holy Fathers call these teares, the jewels of Heaven, and the wine of Angels. And as the world was a gallant world, and there were such creatures, and such doings, as we now see, before I was any thing: so it will, unlesse God please, in the meane time, to cut off all by his glorious and second coming, remaine a very gallant world; and there will againe be such creatures, and such doings, when I shall lye quietly under ground, corrupt and putrifie, and by

little

little and little, fall away to a few wretched bones; and these shall remaine, to mocke at what I have beene. And he that is now so trim, and so much talk'd of, shall not be so much as remembred in the world; his generation shall forget him; and people will speake, and behave themselves, as if he had never beene.

CHAP. V.

REader, beware; the Papists are crafty, and profound in craft. And they will object, to relieve their cause, one of these two things, or both, (I have beene long trained in the knowledge of their wayes) That I owe them thanks for many devout observations. Something I have learned of them, and I thanke them for it: yet little, (if experience stand aside) but what I might have learned in *England*. My friends know, that when I was a boy at *Eton* Colledge, I began to scribble matters of devotion. And I have seene much unworthinesse in them beyond the Seas, not to be imitated, which I could not have learned in *England*. But, the knowledge which they worke by, shall ly dead in me. Their other prop will be, that my writings come not from the spirit

of devotion, but of oratorie. I am short in these revelations, that point at something in me, who am nothing. Reader, thou hast the language of my spirit; but I must digge farther into this veine of Meditation, or Consideration.

Consideration. 1.

THe reasonable soule, though now of composition, is composed of three faculties, the Understanding, the Will, the Memory. All faculties being active, have one most proper act or exercise, to which they are most, and most easily inclinable; if not restrained. The most proper act, or operation of the Understanding, is, to see, or know Truth: Of the Will, to will, and love good: Of the Memory, to lay up, and keepe in it selfe, as in a Treasury, all profitable occurrences. By the sinne of *Adam*, the Understanding is dazled in the sight, or knowledge of Truth: By the sinne of *Adam*, the Will becomes chill, and colde in the willing, and loving of good; so colde, that it wants a fire: And from the sin of *Adam*, the Memore hath learn'd an ill trick of treasuring up evill, where it shall be sure to be found againe; and of casting aside good;

where

where it may be lost with a great deale more ease, then it was found. Where one part is wounded, and one well, one part may succour and cherish the other; the part well, the wounded part: In the soule, all parts are wounded. And therefore there is great neede of Grace, and supernaturall helps; that strengthened by them, wee may recover health, and *partes deperditas*, the parts we have lost. Lord, assist my contemplation with thy Grace. Wherefore the holy Apostle, speaking of those, who in all their adventures were guided onely by the weake directions of nature, sayes, *they became vaine in their imaginations, and their foolish heart was darkned*: First, vaine; and then more darke. Saint Hieromes Translation speaketh after this manner in *Genesis*: *The earth was vaine and voide, and darknesse was upon the face of the deepe*. What the Eye is in the body, the Understanding is in the soule. The Eye is the naturall guide of the body, the Understanding is the naturall guide of the soule. For, when we beleewe, as well as desire, the things we doe not understand, even then also we take a naturall direction from the Understanding; which he holds a conveniencie of such things in respect of the motives, with beliefe, and desire; though not with Understanding. The Eye

Rom. I. 21.

Gen. I. 2.

sees the outward shape of a thing : the Understanding sees both outwardly, and inwardly ; as being advanced more neerely in its degree, and therefore also in its making to God. The Eye discernes one thing from another : the Understanding conceives as much. The Eye judges of colours : the Understanding judges of white and blacke, of good and evill. The Eye cannot see perfectly many things at once : and such a one is the understanding : For, the more a power, be it spirituall, or corporall, being finite, is spread and divided in its operation, the lesse power it hath in every particular. The eye sees other things, but I cannot turne it inward to see it selfe : the Eye of the soule lookes forward ; but in the body, it shall never obtaine a sight of it selfe, in its owne essence. Indeed, the Understanding is a kinde of Eye : and the Eye is a kinde of Understanding. Such an excellent sweetnesse of agreement there is betwixt the soule and the body, which moved to the marriage, and union betwixt them. Now, this Understanding, this Eye of the soule, is not altogether blinded by the great mischance of originall sinne. For, *omnia natura'ia sunt integra*, as *Dionysius* sayes of the fallen Angels : all the naturall parts are sound. How? from being broken, not from

Dionys.
Arcop.

from being bruised. This Eye then, although darke, so farre sees, that it sees it selfe lesse able to see; somewhat darke in the sight of naturall things; and much more then somewhat darke in the sight of spirituall things. I may stand betwixt both, and clearly behold the different case of the soule, before and after the fall of *Adam*, in order to spirituall contemplation, and practise: if I looke upon the various condition of a man in health and sicknesse; in order to the actions, and operations of life. The sicke man is weake, and ill at ease: his principall parts are in paine; his head, his heart: He cannot use his minde seriously, but his head akes: he cannot looke stedfastly; nor at all, upon a shining object: discourse is tedious to him; if it be of high things, he cannot endure it: he cannot taste aright; bitter is sweet, and sweet bitter, to his infected palate: hee hath little stomach to his meate, hee loathes it: and when hee eates, it will not stay with him; or if it does, he cannot digest it perfectly: hee cannot stand without leaning; hee cannot goe without a staffe: he cannot runne without one. And why all this? Because he is sicke, because he is a very weake man. O *Adam*, what hast thou done? but in vaine. Had the best of

us beene *Adam*, he would have eaten, had there beene a Serpent, and a woman: perhaps, had there beene a Serpent, and no woman: perhaps, had there been a woman, and no Serpent: perhaps, had there beene neither woman nor Serpent: For, God being absent with his efficacie, he might have beene both woman and Serpent to himselfe. But, let him passe. It is beleevd, that God hath forgiven *Adam*, and his wife, who first brought sinne into the world: and we may have great hope, he will be a tender-hearted father also towards us, that never saw the blessed houres of innocencie. Nothing can harden his tenderneesse, but our sinnes. And there are onely two deformities in our sinnes, conceivable to be most odious, and urging to revenge: the greatnesse of them, the multitude of them. O! but the Prophet *David*, a knowing man, prescribes a speciall remedy: *Have mercie upon me O God, according to thy loving kindnesse.* The Latine translation gives it, *Secundum magnam misericordiam tuam*, according to thy great mercie: great sinnes, great mercie; a present remedy. What comes after? *according to the multitude of thy tender mercies, blot out my transgressions:* a multitude of grievous sinnes; a multitude of tender mercies; an approved remedy. There wants on-
ly

Psal. 51.1.

ly a lively faith, and a vertuous life, like two hands, to make the application, to bring them together; and 'tis done.

Consideration. 2.

THe light of the Understanding, which properly belongs to the Understanding, is onely naturall; and that, lesse cleare then it was. And a naturall light leads onely to the knowledge of naturall things, or of things as naturall: for, nothing can worke beyond the vertue received from its causes. But man is ordained for God, as for an end, which goes beyond the graspe, and comprehension of nature; according to Saint Pauls Divinity, borrowed from the Prophet *Esay*: *Eye hath not seene, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.* And the end ought alwayes to be foreseene, and foreknowne by them, who are engaged to direct, and turne the face of all their intentions and actions to the end. Therefore, another light is necessary, a light above the knowledge and reach of nature, of which, the Understanding by nature is altogether destitute. Here is a wondrous defect. Who can shew mee
such

1 Cor. 2.9

S. Aug. de
perfect. iust
cap. 7.

Cone. Seno-
nense.

such another? We naturally see, there is a God. Farther, we naturally see that all things were made for us, and we for God: (howsoever the Stoicks thought one man was borne for another). And yet, by the proper strength of nature, we cannot goe to him, whom we see to be; whom we see to be our end; and for whom, we see, we were made; nor yet, towards him. Saint *Austin*, one of the most searching spirits that ever was, both a spirit and a body, solves this hard knot of difficulty, in a discourse of another lineage: *Consultissime homini precipitur, ut rectis passibus ambulet, ut cum se non posse perspexerit, medicinam requirat, &c.* The lame unable man is fitly commanded to go; that perceiving his defect of being unable, he may seeke a cure, and be able. But, the cure, what is it? The grace of God and as a learned Councell speaketh, *gratia semper est in promptu*, the grace of God is alwayes in a readinesse. I am not commanded to travell for it: wheresoever I am, it is there also: I may lift up my hands and take it: if I open my heart wide, it will drop into it. And, as it was the nature of Originall sinne, to weaken the naturall and to darken the supernaturall light of the soule: so likewise, it is the nature of actuall sinne, to wound nature, and to kill grace; grace on-
ly

ly, being directly opposite to sinne. And thence it comes, that still as we sin, still we are more darkened : and that still, the more we sinne, still the more we are deceived in our judgements ; and still erre the more, in the sight and knowledge of truth. For, why doe wicked men, ingulft in wickednesse, apprehend most horrible finnes, as triviall matters ? because their Candle is out, the light by which they saw, is darkened with sinne. Why doe weake Christians, change their opinions from good to evill ? from evill to more evill ? Why doe they grow more strong and obstinate in evill opinions ? Whither soever I goe, I must come hither for an answer : Because some private or publike sins have removed their Candle-sticke out of his place, and they are in darknesse. God blesse my heart from the darknesse of *Egypt*. It is a pretty observation, that although the Israelites, and the Egyptians were mingled together, yet the plague of darknesse, which was a continuall night, wheresoever it found an Egyptian ; was neither plague, nor darknesse to an Israelite : no verily, though hand in hand, with an Egyptian. O Lord, I learne here, that I am blinde, and darke ; and I know that I am weake : and therefore, without thee, my contemplation

plation will be darke, and weake, as I am.

Consideration. 3.

Rom. 1. 20.

VVE see God in this world, not in himselfe; but *per speculum creaturarum*, through the glasse of creatures. It is worthily said by Saint Paul, *The invisible things of him from the creation of the world, are clearly seene, being understood by the things that are made.* Clearly seene to be, but not clearly seene, what they are in themselves. For, if so, the things which are seene, should be as exactly perfect, as the things which are not seene, as representing them perfectly. It is a direct passage by corporall things, up to spirituall. For God applies himselfe accordingly, to the nature of every thing, in which he workes. The Angels are Spirits, and therefore, their directions, even before their union with God, were altogether spirituall. But wee, being partly corporall, and outwardly furnished with senses, are most commonly taught by things, which offer, and present themselves to sense. And because the seeing faculty is the most quick, and apprehensive; the sense of seeing hath more instructions. And seeing most like to understanding;

standing; what is scene may best be understood. In all Gods creatures, as being the creatures of one God, there is a strange kind of consent, combination, and harmony. In earthly things, heavenly things are strangely set out, and proposed to us. For, if the way had not some springlings of resemblance with the Country, we could not so easily know it to be the way. Let a man, or an Angel give me the name of a creature in the world, which will not afford us many good lessons of instruction, concerning the Creatour, and his dwelling-place, whether we are invited. Creatures of the lowest ranke, void of life, sense, and knowledge, worke for an end: which evidently appeares, because they tend, and bend alwayes to that which is most convenient, and suitable with their being: and proceed in their actions, as if they were skilled in the compositions of knowledge. The Sunne knowes he must runne all day long, or the gratefull variety of darknesse, and ease, will not succeed in due time. The earth knowes, it is her part to stand still, or she cannot bring forth, and beare as she does. The Sea knowes, hee must still bee stirring, or he shall be corrupted. Which could not bee; that is, they could not know without knowledge, had they not
beene

beene directed in their creation, by a most knowing power : and this is God. Marke that, my soule: here thou hast found him: hold him fast : let him not goe, till hee blesse thee : Nor yet then, till he passe his royall word, which shall never passe ; that he will blesse thee, and blesse thee, and blesse thee againe ; till at last, he ranke thee among the Blessed.

Consideration. 4.

FOR, what is the reason, that Grace hath such marvellous affinity with Glory? because Grace is the way to Glory. The state of Grace is the waking of the day : The state of Glory is the day up, and ready. The state of Grace is, *pax inchoata*, the beginning of peace : the state of Glory is, *pax perfecta*; perfect peace. And therefore, many of the workes, (it is certaine) which proceed from Grace, are indeed, workes which pertaine to glory : As Extasies. *Dionysius* discoursing of the love of God ; saith, *ἐκστασις πνεύματος*; it causes an extasis, a traunce; and removes the lover from his owne state to a more high, and subline condition. O, how shall I ascend hither? to this high point of love towards God, our God, my God,

Dionys. A-
reop. c. 4.
de diu nom.

God, all the Gods I have? There is no way but the untwinding of my heart from all idle affection to these low base things of earth: for then I shall rise. And as Grace is the true likenesse of Glory; so nature is not altogether unlike to Grace. For, Grace being the perfection of Nature, according to the worne axiome of Divinity, *Gratia perfectit naturam*, Grace perfecteth nature: an agreement is required, and supposed betwixt nature and Grace: and therefore, all the chiefe acts of nature in the soule, are of themselves inclinable, and bendable to Grace; and yet, not altogether of themselves, but by Grace: as the naturall stirrings of the Will to Charity. Here I have the musicke, or harmony betwixt Nature, Grace, Glory. As for the correspondence betwixt Grace and Glory, because they are both in a great part hidden, this needs a very carefull search to finde it. But the correspondence betwixt Nature and Glory, or Earth and Heaven, is such; that because one extreame is apparent; because Earth is apparent, and alwayes before our eyes, one may be found by the other; Heaven by Earth. Because the creatures of God in the Earth, are plaine, even to the dullest of us: if they learn the art of using creatures, as we doe staires; and goe up step after step, from the

the lower to the higher, from the lesse perfect creature to the more perfect, (and if we goe still upwards, we cannot misse our way) we shall come at last to the most perfect, which is the Creatour, blessed for ever. Stones, Trees, Beasts, Men, Angels, God, the cause of these. Againe, if we deale with any particular Creature, as wee doe with a river; keepe by the streame, till wee come to the fountaine: we shall be sure alwayes, as sure as sure can be, to finde God in the end of our journey. If I aske the flower, whence it hath its beauty, (for, I know it is a borrowed beauty, because it withers) it will perhaps at first be ashamed to confesse, how meanelly it was borne: but it must answer at last, from the earth. If I turne to the earth, and question her, whence cam'st thou? She will answer quickly, and gladly; From God. Nor could the earth, so foule a thing, yeeld such a beauty, without the strange concurse, and helpe of one, most beautifull: which is God. Here I have discovered certaine sparkes of the beauty of God, in a flower. I will observe now, and admire how frequently holy Scripture thrusts us upon this admirable kinde of learning. *I am the Flower of the field: I am a Vine: I am the way: I am the light of the world.* If I walke abroad in the fields, I have a ve-

ry faire and moving occasion, to lift up my heart to him, who is the flower of the field. And when I see a faire flower growing in my way, I shall doe well to leave it growing still, with a desire, that others comming after me, may from the sight of it, looke up to the beauty of God. And another shall not doe ill, that shall come, and crop the flower, and smell how sweete God is. As I turne home to my house, I am desired to turne my heart to him, who is the Vine. If I stirre any way, I am stirred to thinke of him, who is the way. If I stirre no way, and but onely open my eyes; I am exhorted to climbe up to him, who is the light of the world. If I will shut my eyes, and passe through Gods world, like a blinde man: it is impossible I should behold, either the flower of the field, or the Vine, or the way, or the light of the world. The Devill (his enemy who is the way, and his enemy, who is in the way) hath wayes to keepe us alwayes busie; to possesse our hearts, now with joy, now with sorrow; now with hope, now with feare; now with love, now with hatred; now with one affection, and now with another: that, if we consent to it, we shall go sliding through the world; and at last fall out of it, as ignorant of good things, as if wee had never beene

alive. Gods booke of creatures shall be shut, and our eyes shut, before we have learn'd to know our letters.

Consideration. 5.

IT was a principall point in the malicious doctrine of the Manichees, a rout of Hereticks, very strong on foote in *S. Austins* time: that there were two prime causes of things, a faire cause of good things, and a foule cause of evill things. The unhappy occasion of this opinion was, because they discovered many pernicious, and hurtfull creatures in the great store-houses of nature: which they imagined could not with honour and conveniencie be attributed in him, that we call the good God of all goodnesse. And Saint *Austin* hath left behinde him a remarkable story of a Manichee, to whom when it was granted, that the Flye for its troublesomenesse, and continuall importunity, was from the Divell; he did easily bring on his argument, as it were, under-hand, and by stealth, to other creatures, that had a greater substance, and a more noble being. (Give not place to the Devill in small things.) But if these impious Manichees had but stood a while, and rightly

rightly considered, by what crooked entry hurtfull things came into the world, at least with leave to be hurtfull: and how all things in the visible world, even now, after Gods heavie curse upon the earth, offer themselves to be guided to good ends; and are for the most part, used by Physicians, in the recovering, and conserving of health: or if they had but examined, and scanned the perfections every thing hath, in respect it is honoured with a being; they would have thought it no absurdity, to call God in the sight of Heaven and Earth, *Creator mundi & terræ*, the Creatour of Heaven and Earth, and of all things in them. God hath made one thing lesse perfect then another; to the end, we may more highly esteeme his better things: For, as contraries, though enemies, are wont to set out one the other; and the Swan seemes whiter, when the Crow is in presence: so in adversity, the lesser things make good the greater. And if divers creatures had not wanted their due perfections, many long stories of great Miracles had beene cut off, and the ignorant world had not knowne that it was hee who made nature, by whose power she was restored. And perfect men should not have had such open admonishment, to reflect upon their owne talents, and to praise God

2. *Phys. text.*
82.

for his singular benefits to them. If no man had ever beene blinde, who would thanke God above an easie and ordinary manner for his eyes, the windowes of his soule? and if none were deformed, who would praise beauty? And howsoever *Aristotle*, to bring in the phrase, calleth monsters ἀνατρίτων τῆς φύσεως, the sinnes of nature: God was willing that nature should erre sometimes in the right stroke, and looking to his end, seemed to erre with nature in the worke. And never was any famous picture, but the same end was intended by the Painter, in the pencilling. For, monsters doe serve in this great picture of the world, like shadowes in pictures, to give the eye a fairer view of the fairer colours. The darknesse of the night, though it hath none in it selfe, yet gives a great lustre to the day: And Summer is more esteemed, because it was usher'd into the world by a wither'd and shaking Winter. By which it is manifest, that not onely these things passe with change, to avoide tediousnesse; which hapneth even in the highest ranke of things, if they be earthly; but also, that the meaner sort, by onely shewing themselves upon the stage, helpe much to the value, and estimation of the better. O thou delightfull change and vicissitude, my thoughts must needs change
to

to praise thee. Albeit he made thee, who is unchangeable; yet he well knew thou wouldst shew well in the world, though not in him. I will no more, to every kinde of change, give that foule name, Inconstancie: I see now, that ordered changes are to be desired. But in imitation of thee I must change againe. It is more certaine, then that which is certaine, or certainty it selfe; that he made all things, who moved the three children in *Daniel*, as well to invite to the praise of God, heate, fire, (they being then in the fire) cold, frost, lightning, clouds, night, and darknesse; as other creatures, though oftentimes they bring in their traine danger, and sometimes hurt with them: which objection Saint *Austin* bendeth against the Manichees. For, all creatures by waving towards the end, for which God made them, praise God. The Sunne runnes apace to doe his will. Let it goe; that many things were not fashioned in the first Creation, which, after the quality of the earth was altered by the curse, were seene to appeare in strange and antick shapes; being indeed, the children of the curse, not of the earth: as thornes, and brambles, which come against us with their pikes in so great a number (and most commonly, without helpe of tillage, or o-

*Dan. 3. in
Apocryph.*

*S. Aug. lib.
de natura
beni, c. 6.*

ther husbandry, or any call, or signe from us) that a Rose cannot grow, but secretly armed with thornes, even in the place where it is to be plucked. And for living creatures, given up to mans use, they turne head against man, because *Adam* bore armes against God, for whom he was made. And by this foule cranny, came all the scattered troops of crosses into the world; and all hurtfull creatures; which were more hurtfull to the Manichees, then all other people, as being cause of their errour. For the Jewes have an ancient tradition; that *Adam* before his fall, being seated on an eminent place in Paradise; other living creatures passed by him in a decent order, and bowed their humble heads in signe of honour and duty: at which time hee gave them all names, some thinke, conformable to their natures. *Moses* singeth of God, *his worke is perfect*: and *David* playeth to the song, *O Lord, how manifold are thy workes: in wisdom hast thou made them all: the earth is full of thy riches.*

Deut. 32.4.
Psal. 104.
24.

Consideration. 6.

GOD, as he is infinite in himselfe, so he doth certainly steere all his actions
to

to an infinite end, which cannot be any thing but himselfe. All flouds wander out of the Sea, and finding they have lost their way, runne hastily another way to finde the Sea. These subject creatures are given us, to stand in divers places, and take us by the hand, and so deliver us from hand to hand; till at last they leade us to God, and put us safe into his hands: and to serve us, upon supposition that we serve God: and therefore, I not serving God, am a Thiefe, and a robber, if I take them in my wants to relieve me. Since all bread, is the bread of children; I not being a child, cannot use it, but I must abuse it. And a true lover of God doth not converse, and deale with more creatures, then will bring him with just conveniencie to his end: nor with any, but in a measure proportionable to his end. And such a one was Saint *Austin*, after hee had beene the space of nine yeares a Manichean, and was now converted: who saith, *Hoc me docuisti, Deus, ut quemadmodum medicamenta, sic alimenta, sumpturus accedam*: Howsoever I lived before, when I lived, and yet did not live; yet now, whereas *Filius tantarum lacrymarum perire non potuit*, according to the prophesie of my great Master, *Ambrose*, A sonne of so many teares, as *Monica* my mother shed for me, could not perish;

S. Aug. l. 10
Confes. c. 11

rish; this thou hast taught me, O God, to take meate as men doe medicines, not for pleasure, but necessity; to put me another step forward towards thee, and to maintaine the thred of my life still running upon the wheel, which I dare not wilfully breake. Nor yet are all creatures made for the necessary maintenance of life. For, although the foure Elements are requisite to the due continuance of it, yet man may sublist, and stay in being man, without many creatures in them: which God hath provided, not to comply with necessity, but to conforme with delight, if embraced in a fit measure; and if we deale in them as Bees traffick in honey; diligently observing that our wings be not entangled and caught therewith: our wings of prayer, and contemplation, by which we rise from earth to heaven, from the creatures, with a great flight, to the Creatour. And God made many things otherwise then we use them. Gold and Jewels were hid in the earth, from mans sight; as if God had beene unwilling they should be found. And therefore Boetius complaines, *Heu primus quis fuit ille, Auri qui pondera tecti, Gemmasque latere volentes, Pretiosa pericula fodit?* Alasse, what unhappy man was that, who first digged up covered Gold, and shamefast Jewels, that desired

Boet. Metr.
S. lib. 2.

desired to lie hid, being pretious dangers? And all the shining colours of cloth, that so mock our eyes, from what a white simplicity are they fallen? For, to argue with Saint Cyprian: *Neque enim Deus coccinas, aut purpureas oves fecit*; God made not Sheep, from which we take our Wooll of a Purple, or Scarlet colovr; but plaine innocent white. And almost, all the bravery that wee see in the world, was brought by idle Art into fashion. But to returne from whence I set forth: All things were made for us, and our end; and we may see, though they goe severall wayes, how justly they meete all in their end. Wee are the onely visible creatures, that swarve from the maine end, which is God. And all things as flames of fire, point alwayes upwards, and like heavenly signes, besides the knowledge of themselves, reade us lessons of Gods power. And although God became a Creatour to divulge his power, and that glory might bee given to him, yet God is not proud. For, therefore we are proud, because we exalt our selves above our selves, and snatch that glory to us, which is due to God, and pertaining to him by way of royalty. But God cannot lift himselfe above himselfe; Nor take from any that is above him, because he has the first place. And in good sooth, this

Book

*S. Cypri. l.
de discipli-
na, & habi-
tu virginum*

Confid. 7.

Book of creatures, if it may have a name, may be entitled a large description of the Divine power. Bring me to a Man, or a Spirit under God, that can create a bramble, a small haire of a mans head, or an ignorant worme. Besides, these creatures of God are so strange, and admirable in themselves, and such plaine emblems of Gods wisdom, that although we, who are bred up by little and little to them, and see them first, when we have not the exercise of reason to judge of them; are by daily use, and the ignorance of our child-hood, brought up to a custome of not considering them, and their Author, as wee ought: yet, if God should create a man in the ripenesse of perfect age, when reason hath gained the Scepter, as he did *Adam*; doubtlesse he would be transported with admiration of every thing hee saw: so excellent, and so perfect is every thing in its kinde. He would first admire this light, the first faire creature, and the first thing that would come in his eyes. Thence he would looke up to the Sunne. Then quickly spread his dazling eyes upon the heavens; and cry, O wonderfull! Thence fall againe to earth: where hee would be exceedingly taken with the strange sight of Trees, Birds, Beasts, Fishes; to which a leafe, feather, haire, scale,

scale is not wanting : of fire, and of its active flames, which wonderfully beget one another : of aire, that we take into our bodies, and yet see not : of water, that comes in drops, and runs away in flouds : of all things, of every thing. And most of all, himselfe would wonder at himselfe. His tongue would alwayes be striking the same stroke ; and he would still be saying, Who made these things ? Where is he that made them ? I would faine speake with him, and behold how excellent he is in his being, being so excellent in his wisdom. He would marvell, how a plant, or flower should grow ; and yet not be seene to grow, but to have growne : a beast goe pulling up, and letting downe his legges in a strange order : a bird move, and make circles in the aire without falling ; a fish swim over-head in the water without being strangled : how a man should speake, and by a little noise from his mouth, exactly know the minde of his companion. And all things which we doe not admire, because we have seene them being children, before we could aske what God was ; this new-created man would not passe lightly over, as *Alexanders* foot-man over the sands, without leaving the print of his foot-step ; but would constantly fix, and dwell upon, and would never

ver stirre from them, except in a journey to the Creatour, and backe againe. For infallibly, in their degrees they are all perfect, and good, all worthy of admiration; and had God beene ignorant, and not knowne them before he made them, he also had admired them: but he admireth not himselfe, because nothing is strange to him. And moreover, God made all creatures to demonstrate his perfection: all the perfections that are distributed amongst creatures, being united in God; as the beames of the Sunne, though spread upon all the world, through Sea and Land; yet, meet all in the Sunne, and never was a beame of the Sunne divided from the Sunne, or held from returning to goe on its journey with the Sun. And therefore, as we for the weaknesse of our eyes, can better take a sight of the Suns fairenesse and perfection by looking upon it at second hand on the earth; and perceiving the comfortable effects it worketh both in aire, water and Earth: so likewise, for the debility of our understanding, wee can better study Divinity in the great volume of creatures, then in God himselfe, and in his owne originall brightnesse, with which our understanding may not consort as it is. For in himselfe hee is best knowne to us, by not being able to
be

be knowne of us : of whom we can scarce say any thing, but by way of negation; as denying those imperfections to be in him, which we finde in creatures; at least, in an imperfect manner, and as they are in them. *Our Father which art in Heaven*, I have found thee, even in the creatures here on earth.

Consideration 8.

THe Prophet *David* beginneth one of his Psalmes, it is the first stroke in the Musick; *The Heavens declare the glory of God, and the Firmament sheweth his handy worke*. And by this he declares unto us the Divine doctrine, these noble creatures give us, both of the Glory, and Power of God. It followes: *The Law of the Lord is perfect, converting the soule*. By which he shewes, that the knowledge we gather from creatures, is imperfect, and blurred with spots; because the perfections of earthly things, are alwayes mingled with imperfections; and are much imperfect, compar'd with heavenly. And therefore, the knowledge of God by creatures, did not convert the soules of the old Philosophers: because they still wanting the sight of the perfections figured, brought

Pf. 19.1.

Vers. 7.

S. Just. A-
polog. I.

brought all to the rule of sense, and would not give a necessary step from what they saw, to the better things, which could not be seene: *But the Law of the Lord is perfect, converting the soule.* It is the memorable saying of Saint *Anstin*, that *Socrates*, a morall Philosopher, long before Christ, had some respect to Christ, *ἀνὰ μέγας γινώσκων*, as being in part, knowne of him. And doubtlesse, he points at his knowledge of God, in creatures: but it was in part, he knew him by halves; and therefore, the knowledge of halfe God could not save all *Socrates*: and if not all *Socrates*, no part of *Socrates*. It is my part so to contemplate the creature, that I doe not stick in it, nor stumble at the imperfection of it; but ascend from the creature, towards, or to the Creatour. Towards the Creatour, as thus: I behold a worme crawling upon the ground: what sayes he? I may say, nothing. He sayes, as much as I can say. He sayes: I am a little long thing without any difference, or beauty of parts: I creep all the day long: I eate dirt, and that is all my cheere: I beare no Image of God, but only a small print of his foot-step; and therefore, I know, I was not made for him, but for men, that follow him in his foot-steps: and they looke another way, and

and tread upon me, and there I dye, and cease to be Gods living creature. O man, use me as thou pleasest; I am thine: but, let me, I pray thee, be an occasion to thee, of doing God some little service. Blesse him at least, for my creation, and for thy owne more perfect; and thanke him heartily, that he would give the little worme, to creep. Had I a tongue as thou hast, let me tell thee, I would blesse him both for thee, and me. Had I been made looking upwards, how happy should I have beene, both here, and hereafter? To God, as thus: when I looke upon the Sunne, I will comment upon it, after this manner: The Sunne is one; God is one: The Sunne enlightens all the World; God fills all the Word: and all inward light, is either of Nature, Faith, or Grace; and this is a threefold excellencie, comming onely from the blessed Trinity: The Sunne warmes powerfully; God comforts efficaciously: The Sunne melts the Snow, hardens the earth; the one is pure, the other uncleane; God workes diversly upon the just, and unjust; melting the one, and in a good sense; hardning the other: The Sunne shines equally, upon all creatures; but some creatures being more clear, receive his beams more perfectly; God excepts no creature from his protection; and
ordinary

Ps. 30.5.

ordinary providence; but some being apt, and disposed to receive more beauties, and helps from him: The Sunne is not defaced by spreading his beames upon the mire; God is not debased by stooping to his work in these inferiour things: The Sun is hindered from shining upon us, by mists, and clouds, which rise from the earth; The clouds of our sinnes, rising from our earthly corruptions, keepe off the beames of Gods grace from us: The Sunne sets, but rises againe; God hides himselfe a while, but he will not be long absent; *Heaviness may endure for a night, but joy commeth in the morning.* And would I require a more exact visible Image of God? He that cannot reade, can reade in Gods great booke of creatures, if he has eyes; where the hand is faire, and every letter a great one. Away with these brazen, stony, and wooden Images of God. Be they silver ones, away with them. The Sunne is an Image of God, of Gods owne making: and a more compleat Image of God, then the wit, or Art of man can frame; set in a high place over all the World; and to be seene by all, almost every day: imitating God also in the spreading, and distribution of his goodnesse: and yet no kinde of law will give us leave to worship and adore the Sunne. O but
God

God never appeared in that likenesse. Shall I worship a Dove, or the Image of a Dove; because the holy Ghost appeared in the likenesse of a Dove? It exceedingly behoves me to looke about me, above me, under me, before me, behinde me, on each side of me, within me. O that I could beate it into my heart! Every where I shall finde the wonderfull workes of God; wonderfull, because not knowne; not knowne, either in themselves, or in that they signifie. It is proper to God, to ordaine, not onely, that words may signifie things; but also, that one thing may signifie another: a thing in the World, a thing in Heaven, or elsewhere; a thing present, a thing to come. The best of us hath but one life to live, and that being once ended, he shall never see Gods creatures in this order, and after this fashion againe. Is this a World wherein to be idle; and to complaine so often, we know not how to spend our time? I am amaz'd at my selfe, at all people. If God should say to me, Goe to the end of the World, till you can finde no more land or sea, that you may be sav'd; and goe bare foote, and goe upon thornes; would I not goe? And yet I now stand idle, when his creatures come home to me, and are with me; wheresoever I am. Lord, teach my hands, and my heart to work.

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Consideration 9.

WE are sent hither, by the way of Father and Mother, being neither wholly intellectuall, as Angels; nor altogether sensible as beasts; but a mixt and compounded thing, under the name of reasonable creatures. By Reason, we perceive with a searching eye, what we commonly see, heare, or otherwise conceive: and in some hard things, not plaine to the first view of reason; we step from confuse to cleare, *a minus noto ad magis notum*, from a lesse perfect, to a more exact knowledge, by discourse. The Angels have lesse occasion of discourse then we: because their naturall knowledge is in it selfe so marvellously plaine: and moreover, is illustrated with such variety of supernaturall lights; whereof some are constant to them, some come when they are sent: that it representeth many things to them in a faire character, and in the lumpe; which we are forced to bring together, and home to our knowledge, by discourse. The beasts have no ground, fuell, or instrument of discourse. For, their knowledge is darke; and besides that it is alone, can passe no way but by the common doores of the senses. And thus, for the

the defect of sound knowledge, not knowing the true depth of any thing, they cannot properly infer one thing from another. Man is placed in the middle Region, being halfe Angel, & half Beast, half soule, & halfe Body : and peeceth up the greater, though not the better part of his knowledge, by discourse. We then being understanding creatures, and standing betwixt the nothing that we were, and the new thing which we must be : and being alwayes upon the wheel, in a running, transitory, and passing fortune ; and brought into strange company : doth not Reason give us a most high, and most severe charge, to consider τὰ μέλλοντα, καὶ ὀπίσσω, the things that are to come, and the things that are past ? to looke forward and backward : to gaze on every side : to search, and enquire with all diligence, whence we came, where we are, and whither we goe. Alas, alas, how little have I pondered these matters of most high importance ! Sure I am blinde : and yet, sure I see. Sure I am reasonable : and yet, sure I am not reasonable. I know not what opinion to entertaine of my selfe : Lord, enlighten my understanding. Many wonderfull things are before me, behinde me, and round about me ; and they all concerne me exceedingly : and because I behold some of them every

E c 2

day,

S. Aug. in
Confess.

day, and heare others spoke of as often, I regard them not. I plainly see, that Reason speakes wisely, when she bids me consider : and I plainly see that I am a foole, and mad if I doe not : and I wonder at my selfe, that I doe not : and yet I doe not. My Understanding is convinced ; but my Will stirres not. *Da Domine, quod jubes : & jube quod vis.* Lord, give me to effect, to doe, to performe what thou commandest ; and command what thou pleasest.

Arist. l. i. de
Part.

Deare Reader, read here againe, and againe, in this booke of a poore creature ; that you may the better understand when you read in Gods booke of creatures ; and consider that *Aristotle* speakes sense, when he sayes : *Cognitio minima de rebus maximis, major est, quam cognitio maxima de minimis rebus* : The least knowledge of the greatest things, is greater then the greatest knowledge of things little.

CHAP. VI.

I Spake but a little before, of going to Heaven bare-foote : and it is my owne case. For now I am cut, and carv'd into a Frier. I am going a long journey, in long coates, without a shirt to my back. I beleeve this

this was not Christs meaning, when hee exhorted his Disciples, to be like the little childe, which he set in the midst of them. In this they are not unlike the Crosse-bearers in *Spaine*, who in their Processions, carry every man a Crosse upon his shoulders, and having tooke up their Crosse, follow Christ. The Devill had wrought a parcell of the old Monkes into this fallacie, whom *Cassianus* much blames. (*Origen* had a fault too.) In my heart, I am of opinion, that a great and massie part of them, in their Processions, wherein they whip themselves, are meere counterfeits. For, it is their use in *Spaine*, before they goe to it, to desire their friends to rubbe and chafe their backs thoroughly, with a woollen cloth: and the bloud being stirred, will afterwards come from them in their lashing of themselves, with little paine. Some will pause at certain places, and there whip themselves with more severity. But what places are these, thinke you? Under their mistresses windows; and they beare markes on their outward garments by which, upon agreement, they are knowne of them. And I saw one of the greatest Peers of the Realme, who going in a Procession with these Discipulants, because their faces are covered; went along whipping himselfe in state, and set-

Joan Cassi-
an. *Colat.*
8. cap.

ting up one arme in a circle to his side, as Gallants use to doe; that hee might be knowne from all the rest. But I forget. I am in *Spaine*, and my businesse lies at *Doway*. I leave much plenty of matter behinde me in all places, that I cannot write, but I am pull'd every way. Here I continued but a short while. For, besides that I perceived the Friers, for the most part, to be most unhew'd, and silly people: their actions were as vaine, as they silly. Every night, being met by the fire side, one of them plaid upon a kinde of a small fiddle, and the rest danced in their long coates, and their wooden shooes, with their legs and feete naked: which did not so well become those, that in the streets would not be seene to look awry, or smile. And yet the Friers in *England*, are as great Gallants, as the best of them. And in their serious actions, they are as vaine. For, to exercise my patience, they commanded me to ride in the sight of them all, as coated children doe upon a staffe: And another Frier as big as my selfe, was commanded to runne by my side, armed with a wand, and whip his Worships horse for better speed. Is this the majesty of recollected and christian practise? Another time they forced me in a generall meeting, to sing them a song; it was a vaine one, though

not

not a vile one : and afterwards, to spend some time in catching Spiders. But the top of all was : They set me one day upon a high seate, like a Throne ; and made me a little Pope for the time : And the Friers came kneeling, and creeping before me ; and after many ceremonious expressions of humility, kissed my bare feete. They are as filthy nasty, as foolishly vaine. For, every Friday in the afternoone, the Bell rings, and calls them together into a chamber, where a great fire is made. Here they put off their inward coates ; and two of them standing by the chimney, at each corner one, hold the coate at length, and with white wands, beate off the Lyce into the fire ; which then fall like a shower. And they delight so much in this abomination of nature ; that if a man give a Frier notice of a Louse upon his garment ; he will thence take the poore benumbed creature within doores, into his bosome ; and this he does, because Saint *Francis* did so. Surely Christ never gave way to this utter abjection of a man, from a man, and from the decent inclinations of nature, Gods good gift, to a fordid beast. And these busie vermine are doubtlesse a great hinderance to the quietnesse of their prayers, and other devotions ; and make them shrug, and at-

tend to the Lyce, when both their thoughts and bodies should wait upon God. But the Lyce were not the onely biters in the Friery. And here my Reader shall understand, what religious hearts, these religious persons, that compose the monster of *Rome*, beare one towards another. For, the Monke, by whom I was directed in the Monastery, is now in the Friery another man; and confessed to be all knit together of craft, and a great student in the art of policy, and over-reaching. And the Jesuits had their load too; as may appeare by this story, which a superiour amongst the Friers, told me. A certaine Frier of their coate, and company, comming to speake with a Jesuite at his chamber in *London*, found him earnest in his study, behinde a curtaine. After the discussion of their businesse, the Jesuit stepped hastily downe, to give order concerning the entertainment of his friend. And in the interim, the Frier looked behinde the the curtaine, and found before his chair, a written book. The title of the Chapter, which then lay open, was: By what motives to stirre a widow, (or other free person) to give her estate into the hands of the Church: and how afterwards, to dispose of her. The Frier, by whom I was informed, named to me a principall man

man of his Order, who then had one of these bookes lying by him. Whatsoever the Scribes and Pharises practised, I doe not read that they commended the art of *devouring widowes houses*, to writing; for the information of their posterity. The fortune of the booke, as it was related to me, is this: The Jesuits dare not print it, lest it should at any time slip besides their hands into the world. And the Jesuits that are sober natur'd, and seriously given, are never suffered to heare of this booke: it is onely permitted to practicall men, and at such a time after their entrance into the Order, but not before. I had formerly heard of this booke; and that it was full of damnable conveyances. My Reader may see with halfe an eye, that I relate things briefly, and plainly; and that I build upon the testimonies, which they give one of another; being a sure way. The learning of bookes, plowes not halfe so deepe. Another Frier struck both the Jesuits, and the Monks, in one turning of his tongue, with these words: The Jesuits are the daily plotters, and actours of businesses, which we can never answer: And were not the Monks ashamed to give out, the other day; that a mad man of their Order wrought miracles? These Friers have a sleight, by which, they

con-

confirm their young ones. They have printed under a picture of Saint Francis: *Saint Francis obtained of God by his prayers, that whosoever dieth in his Order, and bath the benefit of confession, shall infallibly goe to Heaven.* The Monks have made the like promise under the picture of Saint Benet. But let them unloose this knot without cutting it. If their confession come from a penitent heart, it will bring them alone to Heaven, in the opinion of the Romanists: if it come not from such a bruised heart, Heaven is denyed to it, by all their Doctors. The Jesuits are a little more solid. They have a picture, wherein are printed at large, the Prophecies of many Jewish Rabbines; foretelling, that God would send a religious and learned company of men into the World, in the decaying and old age of it, (as I imagine) *for the elects sake.* Now I began to turne my thoughts a seeking againe, because I had not yet found what I looked for. And therefore I pretended the want of health; and loth to continue a begging Frier, upon these tearmes, freely begged leave to depart.

CHAP. VII.

I Was now even cloyed, and surfeited with these vanities. And I meditated upon a conversion to the Church of *England*. But although I staggered, having drunke deepe of the poysoned Cups of *Babylon*: yet my whole heart was never converted: neither did I ever apply my selfe with an open profession, to the Church of *England*; before this happy time. And still my heart gaped for more knowledge of their wayes. Wherefore I was commended to an uncloister'd Monk in *Paris*, with whom I lived a while as a stranger; and enjoyed the great benefit of a faire Library. This Monk communicated with the Church of *Rome*, but inclined very much to the Greeke Church. Yet his two Monks (for they were all his family) inclined every way as they went, being seldome sober. In *Paris* I found the fault of *Doway*: that many scholars lived by theft; and that men threw themselves into danger of their lives, who stirred abroad in the black of night, as well neare the Colledges, as elsewhere. These are not good orders of Universities: neither is this a promising, and hopefull education of Priests. In this Towne I lay at watch

watch for a better occasion. You shall have more hereafter. Now onely one farewell to the Friers : They have many Rules of a strange out-landish nature, and condition. He that will be rul'd by reason, may judge of this Rule. A Frier is licensed by his Rule, to touch and receive money with his Garment, his sleeve, or the lappet of his coate, but not with his hand. He is utterly forbid to touch it with any part of his flesh. I see there may be an equivocation committed, as well in manners, as in words. And I saw this Rule kept by a Frier, who received a French crowne into a paper. In the defiance of this, and all other Rules of the like profession, I give to him, who is pleased to take with his bare hand, and heart ; Rules directory in a Christian life, and founded, either in themselves, or in their grounds, upon the received principles of Gods holy word.

Rule 1.

Remember alwayes that God is alwayes with you, about you, in you, and in every part of you, and of all his creatures : and that when you goe from one place to another ; you leave God behinde you, and yet

yet he goes with you, and yet, you finde him where you come, because he was there before you came. And that, although not alwayes the same, yet some Angels, and Devils are alwayes by you, watching over you, and carefully observing your behaviour; yea, and oftentimes beholding your heart in outward actions. And let your thoughts and tongue bee alwayes running, and repeating: Shall I commit an act of high treason against so great a King; so just and severe a Judge; so good, so pure a God; and in his presence? It is he, whom *Joseph* meant, when hee said: *How can I doe this great wickednesse, and sinne against God?* How sweet is God, that sendeth his first and most perfect creatures, his holy Angels, downe from Heaven; with an injunction of stooping, and attending to the meane, and homely affaires of men? The Angels are daily conversant with us; and yet, are never discharged from the glorious vision of God, to whom they are united, being present with them, wheresoever they are: such a pretious mixture, and composition of good things, ought the life of man to be; it must be compounded of holy practise, and heavenly contemplation. The Devill standeth ready to dash out our braines; to destroy the body, and to devour the soule;

to

to disturbe the peace of nature, to confound the elements ; to mingle Heaven and Earth; to trouble all : wishing earnestly, and earnestly entreating, that God would turne away his milde face, his gentle eyes, and say, Goe my Executioner, revenge my cause upon the World. And yet God will not. O the delicacie of the Divine sweetnesse! Learne the nature of the Devill. In one thing especially, the fall of the Angels, was like the fall of man. For, as man was more weakened by his fall, in his will, and readinesse to doe good ; then in his understanding, and knowledge of good : so the Devill is farre more blunted in his will, then blinded in his understanding. As for his naturall knowledge, it is rather dazled, then darkned. And by this notable signe, you may know, that his will is most malignant. For, although it is plaine to him, that for every temptation he stirreth up in man ; the burden of punishment shall be laid presently, heape after heape upon his shoulders ; and though he knoweth exactly how many strong ties he breakes by offending, perceives more thoroughly the quality of the offence, and sees with a more cleare eye the greatnesse of the Divine majesty offended ; yet, still the perversnesse, and faction of his will carries him on through

through all, to mischief. And if the Devill remaineth yet, so perfect in the intellectuall part, by knowledge; *sans* doubt he knowes, and is versed in all the possible wayes how to invade us; which way our inclinations leane, which side is most weak; and how he may plant his engine, with returne of most profit to his owne cause; and what will best follow the fashion of our fancie. The enemy which we see before us, in his owne, and knowne shape, sense teacheth us to feare; and consequently, to withstand, or prevent him. But the Devill we feare the lesse, because we see him not; because he has the art to goe invisible. *Thomas Aquinas* is of opinion, that every man being alwayes accompanied with a good Angel, and a bad one; some by reason of the foule enormity of their sinnes; and desertion of God, who never forsaketh; before he is forsaken, and left alone himselfe; may be forsaken for a while, or totally, by their good Angel. But I dare say that never any man was forsaken by his bad Angel, the Devill. If one of us were but a little while haunted with a Ghost, how he would feare, and tremble? every one of us is haunted continually with a Devill; and yet, we feare not, because we doe not see him. No man goeth, but the Devil goeth with him: no man

man stayeth, but the Devill stayeth with him : no man sleepeth, (here his action changes) but the Devill waketh by him. And as he is alwayes with us, so hee is also alwayes so vigilant about us ; that although he doth not know the thoughts of the heart in the heart, and cannot reade them in that booke of Characters ; yet he doth oftentimes gather what they are by the language of outward signes ; and also by outward signes, forestall, and know, even future occurrences, depending upon the will of man. He is a Tempter by his profession. God also may be said to tempt us : but how ? by scattering rubbs in our way to make vertue more bold, and more laborious. What made all the Conquerours famous, but because they conquer'd what was not easily conquer'd ? But the Devill tempteth with a direct intention to sinne. God tempteth with a strong desire of good, and of our salvation : the Devill, with a furious desire of evill, and of our damnation. God tempteth us not above our strength : the Devill would, if God would suffer him. And as the *Roman* Conquerour, the Queene having escaped, carried her image in triumph : So, because he cannot trample upon God, who threw him downe from Heaven ; he labours to re-venge

venge himfelfe upon his Image. Suspect therefore all his proceedings. *Facilius illicita timebit, qui licita verebitur*, faith *Tertulian*. He will more eafily feare unlawfull things, who will be afraid, even of things lawfull. Let this joy thy heart: Nothing can happen, or stirre, or be in the world, except fin, without Gods approbation; nor yet that, without his permission. Pleafe God, and you have him your friend, that holds all chances, all firrings, and the being of all things, faft in his hands. And laftly, begge nothing of man, before you firft begge it of God.

*Tert. de
cultu fœmi-
næ.*

Rule 2.

Diflingage your felfe from the world, (mistake me not) from the love of it. Old Authors obferve, that the Apostles were all clad outwardly, not with Friers coates, but with mantles. And the mantle is a loose garment which hangs to a man, but by a loope. If it prove troublefome, if it hindereth in your journey; put your finger to the loope, and the mantle falleth away. The Apostles taught, even by their garments: and the mantles served to demonstrate their neglect of worldly things; and to give evidence by what tenure they

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held

Luke 14.
33.

Matth. 11.
30.

Matth. 5.3.

held them. *If riches abound, set not your heart upon them*; sayes he, that was both Prince and Prophet. If they creepe upon you, keepe the infection from your heart; if they breake in upon the heart, they are mortall. *Except a man shall renounce all which he possesseth, he cannot be my Disciple*, sayes the Prince of Prophets. Then, O rich man, either presently renounce all which thou possessest, or else turne out-law, and forbear to thinke thy selfe the Disciple of Christ. All. A tearme of universality shuts the doore against every particular. This is heavy newes: I feare the messenger will bee ill paid. It is not. *My yoke is easie, and my burden is light*, saith he, under whose yoke we labour: Renounce the will and affection for riches, and thou hast fulfilled the Law. The affection of a ragged poore creature, may be more closely tyde to an old house, and a pewter dish; then the will of a great person to a Palace, and the renewes of a Prince. And therefore, our Saviour speaketh plainly, *Blessed are the poore in spirit, for theirs is the Kingdome of Heaven*. For, poverty of spirit, even rich may have in a rich manner. And because they are poore upon earth, they shall be rich in Heaven: *for theirs is the Kingdome of Heaven*. And the Kingdome of Heaven is not promised to any

any kind of poverty, but the poverty of spirit. And to that it is promised wheresoever God finds it. *It is easier for a Cæel to go through the eye of a needle, then for a rich man to enter into the Kingdome of God*; that is, for a rich man, whose love and affection, sit brooding upon his riches. Some ancient expositors tell us upon this place, that there was in *Jerusalem*, a little gate, which, for its extraordinary straitnesse, was called the Needle; the passage through it, being accordingly named, the Needles eye: and that, when the Camels came loaden to this gate, their packs were taken off. These Authors insinuating, that a rich man cannot enter into the Kingdome of Heaven, before he hath laid aside his burden, his pack of riches. He must be master of them, and so manage them, that they are not a burden to him; he must possess them, as if he possessed them not. And these Authors continue it, *It is easier for a Camell to goe through the eye of the Needle, &c.* With which exposition, that other saying of Christ suiteth, *Strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.* Thus it is profitable, for the rich man to be rich, if his heart stand off from his riches; because he hath a faire opportunity, and more occasion to exercise charity, then the

Mat. 19. 24

Matth. 7. 14

poore man : as likewise, it is gainfull for the poore man, to be a poore man ; if hee take it as a ground of content, obedience, and humility : For otherwise, God is no niggard of his gifts. Indeed, perfection must sell all, and give it to the poore : all that which a man loveth vainely : and if all to the poore, part to himselfe ; being poore, when all is sold. The World is a dunghill, covered with Snow ; The Sunne shines, the Snow melts, and the dunghill appeareth. It shines like a Glow-worme, but it warmes not. Millions of Angels have fallen from God : their places are void : they are places in the Court, places of great gaine and honour. We are brought upon a stage, a Theater of triall : He that acteth the part of an honest man, shall have a place. Yet, forgetting by what noble person ; and for what honourable end wee were sent hither : we licke the honey, as *John Damascen* speaketh, and doe not looke downe upon the Dragon, gaping to devour us. One rideth hallowing after the hounds : another quarrelleth with the poore for money to buy a purchase : A third earnestly asketh security for eight in the hundred. But where is one that duely considereth he was made to supply the most honourable place of an Angel? This World

*Jo. Dam. in
vit. Barl.
& Ios.*

is *via*, the way ; Heaven, *patria*, the Countrey. Is he not an idle passenger that gives himselfe over to delight in those things which occurre in his journey ; and with which he cannot stay ? or that marrieth his heart to a painted Inne ; from which in the breake of day, his occasions call him ? We cannot labour so vehemently to gaine the goods, and friendship of the world, but with distrust of Gods providence. We doe not remember him that said, *Seeke yee first the Kingdome of God, and his righteousnes, and all these things shall be added unto you.* We must first by Gods helpe, seeke God and his righteousness ; and then, by the helpe of God and his righteousness, seeke the reward of righteousness, the Kingdome of God ; and all these things, these, *cum contemptu*, will follow ; as being of the traine, and servants to the King, and Kingdome.

Math. 6. 33

Rule 3.

BEware alwayes of a warme, and stirring peece of deceit, call'd the flesh. An enemy out of doores, may stand before he enter, till he is benumbed in every joynt with cold : And if he strive for entrance, perhaps he may be tooke in the trespassse.

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But the flesh is alwayes at home with us, fed by us, cloathed by us; is almost all the visible part of our selves. We daily feed, and cloath our deadly enemy; & every man is a malicious enemy to himself: man consisteth of the flesh and spirit: and the flesh warreth against the spirit: there is a civill sedition in this little Common-wealth of man. Consider therefore, that as in dried dirt, hogs (in which onely, our Lord suffered the Devill to enter) can finde no soft place for their wallowing: So neither can the Devill keep his residence, and revels in a body dried with fasting. *Parcus cibis, & venter esuriens, iridianis jejuniis praefertur*, saith Saint Hierom, A sparing diet, and a hungry belly is preferred before a fast of three dayes. And afterwards he compares extraordinary fasting with a violent shoure, destroying the fields. We shall doe well; and wisely to keepe the rebell-flesh to a dyet; to keepe it low, and leané. For, the gate of Heaven is so narrow; that good Saint Bartholmew was compelled to leave his skin behinde him in the passage: And by drawing its body through a narrow circle, the Serpent putteth off its old skin, and becommeth young againe. *Alexander* hav ng but an outward enemy to buckle with, slept alwayes in the field, holding a silver ball in his

S. Hier. ep.
ad Furiam.

his hand : that if sleepe should fully seise him, the ball dropping into a sounding vessel, might restore him againe to his senses. And this he tooke by observation, from the watchfull nature of the Crane ; being the experience of his travels. For, the Crane, whose turne it is to watch out the night ; taking up one of his legs, and a stone in it, preventeth sound sleeping, with attending to the danger of a sound, by the fall of the stone. The more neare the enemy is to us, the more carefully we ought to watch ; and nothing can be more neare to us, then we to our selves. It is not requir'd, that if thy eye shall offend thee, thou shalt presently pluck it out and cast it from thee. And therefore *Tertullian* comparing the perfect, and heroicall vertues of Christians, with the cleaner acts of the most cleane amongst the Heathens, their prime Philosophers : and accusing *Demoeritus* for pulling out his eyes, because he could not see a woman without desiring, what not being obtained, moved him to grieve, saith : *At Christianus salvis oculis fœminam videt, animo adversus libidinem cæcus est* : but a Christian seeth a woman, and yet preserveth his eyes ; his heart is blinde to lust. Rectifie the soule, and regulate the acts which guide the sense. And if the sense be dangerously vaine, and offen-

*Tert. in Ap-
pologético,
cap. 45.*

live; away with it: Use it not in those acts, in which the danger lurketh. Bee a rigorous keeper of *Dauids covenant* with his eyes. For, amongst all the sinnes which man committeth, we may better dally, and play with any, then with the sinne of the flesh, and the occasions of it; one temptation commeth so close upon another, and every one perswadeth so prettily, flesh talking to flesh. The reason of this exposition is, because when the eye is not used in dealing with vaine objects, it is pull'd out, and cast away from them, though not from him that owne it. And the literall sense of holy Scripture is alwayes the meaning of the holy Ghost; but onely when Scripture seemingly jarres with it self. This resolution of shutting the windows, will in the execution, keep out the vain love of woman, whom we ought not vainly to love. Did I say love? Give me my word again. It cannot be true love, ἀλλ' ἡδωλον, as *Dionys.* speaks, ἡ μάλλον ἐκ πίσεως τῷ ὄντι ἔρατος, but the Idoll of love, or rather, a falling from true love. Behold the baseness of it in *Holopernes*, that when he conquer'd others, could not make peace at home, and conquer himselfe; but, because he suffer'd himselfe to be conquer'd, God suffered him to be conquer'd. *Sandalia rapuerunt oculos ejus*, the Sandals of

Dion. Are-
op. c. 4. de
divin. nom.

Jud. 16 9.

of *Judith* snatched away his eyes ; so base, and such a creeping creature is lust ; and they did not take away his eyes gently, but caught them with a snatch ; the temptations of lust are very quick at their worke ; they live altogether by catching and snatching. The French History hath one, who being full of vaine affection to a vertuous Lady, she to cure his Fever, uncovered one of her breasts, and there shewed him a Canker, which had eaten deepe into her body, and was extreemely hideous to the sight : adding these words ; See vaine man what thou hast loved. Hee recovering himselfe from the fall, began to lament grievously, how vaine he had beene in loving that which he did not perfectly know. All fond people would speake in the same phrase, if the cloud hanging before their eyes, were dispersed. What amongst beasts, is more fierce then a Lyon ? And yet a Lyon is a Lamb in respect of a wicked woman. What is more cruell then a Dragon ? And yet a wicked woman is more a Dragon, then the Dragon it selfe. What is more devouring then a Whale ? And yet a Whale is not a Whale, compared with a wicked woman. Many Lyons spared innocent *Daniel* in the Den ; and yet one *Jezabel* devoured holy *Naboth*. The Dragons, and all the

Reymond
Lullius.

*Vide Chry.
homil. 15.
in Matth.
tom. 2.*

great army of poysonous beasts, feared S. *John Baptist* in the the Wilderneffe: But *Herodias* and her dancing daughter cut off his blessed head at a blow; serv'd it up to *Herods* table, & buried it in his Palace; that if it should talke againe, as one writeth; againe, being at hand, it might be quickly brought to the Axe. The whale kept *Jonas* safe and secure in his belly: But *Dalilah* betrayed *Sampson* into the hands of those that bored his eyes out. I praise the chaste, and modest woman. For it is the nature of contraries, that the one is as good, as the other bad. Goe fond man, and visit all the brave women of the last age, the great gallants of the Court, and City: court them in their graves: and consider with what a little handfull of bones the vaine people of those times were so exceedingly taken: what painted Images of dirt they sighed for: about what trifles of flesh and bloud they vainely spent their dearest houres; and for what lumps of carrion, their weake heads so often aked. The Devill striveth to keepe our love at worke upon vaine things; because, by love onely, we are united to Heaven.

Rule 4.

BEare a strong hand over your passions. They are mutinous subjects, and live within the wals. Man is composed of foure contrary elements. But they came to this composition upon composition, upon faire terms of agreement. But, the passions stand yet in the full force of passions. There are two great contraries, in matters pertaining to morality; good and evill. The one we naturally desire to obtaine; to avoid the other. Good, considered within the compasse of its owne nature, kindles love, the prime, and master-passion. If it be, or seem absent, it stirreth a desire of it selfe. If we desire it, and conceive it possible, hope begins to grow big and we follow it. If impossible, despaire starts up, & if the good was great and good, playes the mad-man. But when wee fully enjoy it, joy smileth in us. On the other side, if we make a discovery of evill, we hate it. If it be absent, we put wings to our feet, and flie from it. If it shew it selfe as inevitable, we feare it. But if it arrest us, being present; we are chilled with griefe. And then, anger, loves souldier is at hand; ready to strike at every turne, and to turne all into a tumult. And anger fights on both sides;

sides; for, we are angry with the hinderances, which occurre in our pursuit of the thing we love. We love before we hate, because we hate nothing, but as opposite to a thing we love. But here is the block of danger: when good appeareth in the forme of evill, and evill in the shape of good; or when one is apprehended as the other; no man loving evill, but guiled with a pretence of good. For then we love evill, hate good; desire evill, flie from good; hope for evill, feare good; rejoyce in the purchasing of evill, grieve in the atchievement of good. Every thing runs a most unnaturall, and disordinate course: and all the little world of man is disturbed. ΕΞ ἡρέμων δὲ θάλασσα ταρασσεται εἰ δὲ πικρὸν μὴ κινῆ, πάντων ἐστὶ διχνοπάτη, said the grave *Solon*; The Sea fals, rises, beates against the rocks, and is grievously troubled with the windes: but if it be not angered with any loud breath, or blustering; it is very smooth, plaine, and gentle. When the passions are subject to Reason, and Grace; the minde of man is the Common-wealth of *Plato*, an even, and well-governed State. But if one wheele be out of order, the rest stand waiting for little purpose: all the passions will adhere to the passion then predominant. It is recorded, that *Semiramis* was

*Solon apud
Phil. Ju-
dzum.*

was an humble Petitioner to the great King of the Assyrians, whose concubine she was; that she might take upō her the government of *Asia*, and command the Kings servants, but for the transitory space of five dayes. It was granted. She came forth adorned with a Princely robe: and her first words were (O wretch!) Go, take the King, kill him. And by one venturous step, she climbed to a settled state of Imperiall government. *Semiramis* representeth passion. Suffer it to enter into your house, and it will keepe possession; give it once the upper hand, and it will claim the course of gift, as a priviledge. A passion is like fire which is pliable to good uses, while we keepe it in the place, and office of a necessary instrument: but if it passe without a guide, it will bring us to an ill passe; the passion will turne to action, and make a great spoyle of all things. In all the uproare of passion, keepe the minde calme. Yea, when anger beginnaeth to inflame you, thrust off the passion by maine strength, and compose your selfe in a sweete pleasantnes of minde, and face. And say inwardly: Sweet God, how mild art thou, that sittest quietly in Heaven, when thou seest thy divine Majesty most grievously abused here on earth? God doth not require of you to become Stoicks, to pull up passion by the
roote,

*Ælian de
var. hist.
17.*

roote, and to remaine unſenſible. For, paſſions doe give an edge to vertue, and are the ſupporters of it. God deſireth onely, that in anger, Reaſon ſhould direct, and carry us through the croud; And that anger ſhould ſtay in his owne home, in the inferior part of the ſoule, and not breake in upon the minde; and that in all the ſtirring, Reaſon ſhould have her principall motion. For if paſſion be firſt, ſhe will blinde Reaſon; and then draw her into her faction; change opinion, alter judgement, worke ſtrangely upon the apprehenſion, turne the diſcourſe, and make another man. And as anger, ſo love, deſire, joy, feare, griefe, and the reſt; are all to be wiſely tempered.

Rule 5.

K Now, that when any thing is well, and piously ſaid, or done in your preſence, God ſpeakes to you. And that when you ſee or heare of the miſeries of other people, God preſents them to your eyes or eares, as warnings to you, and as copious Theames of his praiſe. And that when your faults are objected againſt you, even by furious and angry perſons; the objection commeth by way of permiſſion from God;

God; intending your benefit. And that (which is more strange) God many times speakes to you by your selfe: as when you instruct others. Yea, by dumbe, and unsensible creatures. And therefore heare diligently what they say: which you may fitly doe, in this manner. When you see a Lion, looke up to the preserver, *the Lion of the tribe of Judah*: and downe to the destroyer, *the roaring Lion*, with an earnest, and urging desire to follow the one, and to flie from the other. And thinke of the royall mercie, and most noble sweetnesse of God, couched under the terrour of his Majesty: of which they plentifully share, even when his justice rideth in triumph, that lie prostrate before him, by humility. When you see a Beare, cast your inward eye upon the Beares which devoured the undutifull children, because their parents had not performed the very first, and most common office of Beares, and licked their young into forme. Seeing a Hog, looke downe upon the prodigal childe, (a very child) lying all along by the trough, amongst his fellow swine: and take into your minde, the base abjection of a sinner, wallowing in the filth, and mire of his owne lust, and carnall desires. When you heare a Cocke, the bird of day, and usher of the morning, crowe: take

take Saint Peter by the hand, and goe out or in, and weepe bitterly. When you see a bird, say in the private study of your heart; It is God that giveth meat *pullis corvorum invocantibus eum*, to the young of the crew, calling upon him; feeding the little gaping Crows, forsaken of their mother, as borne white, and which therefore thee doth not thinke to be of her colour, with the dew of Heaven. When you see a stirring, and painefull Ant; goe sluggard to the Ant, and learne spirituall husbandry. When you see a Lilly, thinke of him, who is the Lilly of the vallies; and presently inferre that Gods grace is not confined to a narrow circle, and tyde to a certaine sort of persons, but open to all suppliants; and if it growes any where chiefly, its most usuall place is in the Valleys. Seeing all this faire wardrobe, and furniture of creatures; say heartily: What will not he give us in our Countrey who heapeth upon us such plenty in our banishment? How faire are the roomes of Heaven within, if the outward parts are so gay, and so richly deckt with starres? We are removed a great way from Heaven, and are very nigh to Hell: we play, as it were upon the tyles, on the top of the house: and if here we are blest,

blest, sure if we land in Heaven, wee shall make the land Sea, and swimme in blessednesse. If a haire doth not perish from our head, the whole man shall be kept as a choyce peece. *Times ergo ne pereas*, saith Saint *Austin*, to a timorous, and diffident person, *cujus capillus non peribit? Si sic tua custodiantur superflua, in quanta securitate est anima tua? Non perit capillus, quem, cum tenditur, non sentis, & peribit anima, per quam sentis?* Doe you feare therefore, lest you should perish, one of whose haire shall not perish? If your superfluous things are kept so warily, in what a sweete security is your soule? Your haire perisheth not, which being cut off when you are sold, you feele not what hath passed; and shall your soule perish, by which you feele? When you take a staffe in your hand, say: *Thy rod, and thy staffe, they comfort me*: the one serving for correction, the other for direction. Think at the sight of Bread upon your Table; Through how many hands, and fortunes hath God brought this good Bread safe to me? It was Corne, then sowed, it dyed, lived againe, grew, was greene; washed with the raine, brushed with the wind; dryed with the Sunne; then turned colour; it lay abroad many a cold night, was reaped, threshed, winnowed, ground

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into meale, and bolted; kneaded, and made into very good Bread, and baked; and all for me a finner. Such is the state of a righteous man. And when thou art in company, others wandering with other discourses, let thy reason travell by it selfe, and make strange discoveries in the view of some one, standing by thee: O man, who framed that faire Globe of thy head, the stupendious fountaine of all thy senses? Who decked thy head with haire, and a face wherein all parts conspire and meete in a beautifull proportion; moving love and admiration? Who drew a faire skin over thy flesh? Who provided for every sense its proper object? delightfull spectacles for the eyes; pleasant sounds for the eares; flowers for the smelling faculty; dainties for the taite; and soft things to please the touching power? Who made the little balls of the eyes, that rich and curious peece of worke, to keepe watch, and sentinell for the safety of the body; and spread curtaines over them, to shut out every shadow, and snew of danger? The eyes are little, but see great things. Who formed the eares to be the faithfull scouts of the soule, and to lye out and lissen, on both sides of the fort? Who taught the tongue to speak perfectly, that all speech can never sufficiently

ficiently expresse the excellencie of speaking? Who gave a law to the stomacke to send nourishment to every part in a measure fit for the part, to which it comes? Who ranked the bones in order? Who gave strength to the sinewes, and confined the wandring bloud to the veines? Who fitted the armes and hands for outward action? Who shaped the feet to uphold the frame, and maintaine it with the face, looking towards our Countrey? He growes upwards towards Heaven; and he is going thither; while earth lies under his feete. God blesse him in his journey. O the wisdom of him that sits upon the Throne in Heaven! I will furnish you farther in this kinde, afterwards.

Rule 6.

EXercise these Acts as devotion, or occasion shall call.

An Act of Faith.

Comming into the world, as into a strange Countrey, and finding people for the most part to beleeve, as their Countrey and friends beleeve, and as other vaine ties hold them: I doe shake off all these idle obligations; & in imitation of the Primitive

Church, and of all holy men in succeeding Ages; I firmly beleve that the Scripture is the word of God; and that all things revealed in it are true. And I beleve, that as God made the world for himselfe, and his glory: So, and more eminently he directeth his Church to himselfe, and his glory. That is therefore the pure Church of Christ, which casteth all the glory upon God; which leaneth, and relieth wholly upon the most pretious merits and passion of Christ; which cryeth to God onely for helpe; which is throughly obedient for Gods sake to lawfull authority, bee it amongst Heathens; which doth not permit and countenance sinne, by which onely God is dishonoured. And she cannot be the cleane spouse of Christ, which God and his Truth being infallible, performeth the most high and most reverend Acts of Religion upon uncertainties. As prayeth absolutely for a soule turned out of the body, without a certaine knowledge of her being a determinate friend, or enemy of God. And worshipeth that with the worship of God, for God; which, if the Priest be deficient in his intention, or defective in his orders; is, in her owne opinion, a creature. And she is not the faire spouse which hath lost her attractive beauty, and which

which all Jewes and Infidels hate and abhorre; justly moved at least, with a notorious shew of Idolatry. And therefore I beleve that the Church of *England* is the Spouse of Christ, as being free from these blemishes, and conformable to Scripture. And in the defence of this Faith, I stand ready to give up my sweete life, and dearest blood. And if I die suddenly, to this Faith I commend the state of my eternity.

An Act of hope in God.

I doe hope in God, because hee is infinitely full of goodnesse; and is like a nurse which suffereth pain in her breasts, till she be eased of her milke: because hee is most able, and most willing to helpe me: because he hath sealed his love with most unbreakable promises: and because hee knoweth the manifold changes, and chances of the world, the particular houre of my death, and the generall day of judgement; in all which, I hope greatly, this good and great God will deliver me.

An Act of the love of God.

I, such a one, in perfect health and memory; able yet to revell in the world; to enjoy wealth and pleasure; to sacrifice my body and soule to sensuality; doe con-

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temne, and lay under my feete, all : (goe behinde me Satan, sworne enemy of Mankind) and love God purely for himselfe. For, put the case he had not framed this world, or beene the prime cause of any creature in it : put the case hee had never beene the Author of any blessing, to mee: yet excellencie and perfection of themselves are worthy of love and duty : and as the object of the understanding is truth, so the object of the will is goodnesse ; and therefore my will shall cheerefully runne with a full career, to the love of it. Saint *Austin* hath taught me : *Qui amicum propter commodum quodlibet amat, non amicum convincitur amare, sed commodum*: He that loves his friend for the profit he reapes by him, is easily convinced, not to love his friend, but the profit. Wherefore, although I should see in the Propheticall booke of the divine Prescience my selfe not well using the divine helps, not rightly imploying the talents commended to my charge, and to be damned for ever ; yet still I would love him. (away ill thoughts, touch me not) I would : inasmuch, that if it were possible, I would even compound, and make to meet hands, the love of God, and damnation. For, although I were to be damned, yet God could not be in the fault ; and though I should

should be exceedingly miserable by damnation; he would yet remaine infinitely good, and great by glory: and though I did not partake so plentifully of his goodnesse; yet, many others would. O Lord I love thee so truly, that if I could possibly adde to thy perfection, I freely would, but because I cannot, I am heartily glad, and love thee againe, because thou art so good and perfect, that thou canst not be any way more perfect, or good, either to thy selfe or in thy self. And I most humbly desire to enjoy thee, that thy glory may shine in mee; and that I may love thee for ever and ever. It grieves me to thinke, that if I should faile of thee in my death; I should be deprived in Hell, not onely of thee, but also of the love of thee.

Note pray, that other vertues, either dispose us in a pious way towards our neighbour, as justice; or doe order the things which are ours, and in us, as many morall vertues; or they looke upon those things which appertaine to God, as Religion; or they direct us to God himselfe, but according onely to one Attribute, or peculiar perfection: As the vertue of Faith giveth us to beleeve the divine authority, revealing to us Gods holy truth: Hope to cast Anchor upon his helpe, and promises. But

with charity, or the love of God, we fasten upon all God, with respect to all his perfections: we love his mercie, justice, power, wisdom, infinity, immensity, eternity. And faith, hope, patience, temperance, and other vertues, leaving us at the gate of Heaven, charity enters with us, and staves in us for ever.

An Act of Humility.

O Lord, if others had beene stored with the divers helpes, the inspirations, the good examples, the good counsell, the many loud calls from without, and yet, from thee; which I have had: they would have beene exceedingly more quicke, more stirring in thy service. Many Acts which I have thought vertues in me, were onely deedes of my nature and complexion. My nature is bespotted with many foolish humours: I am unworthy dust and ashes, and infinitely more unworthy then dust and ashes. A Sinner. I am not worthy to call thee Father, or to depend in any kinde of thee, to live, or to be. The foule Toade, thy faire creature, is farre more beautifull then I, a Sinner-Toade. Verily, if men did know of me, what thou knowest, or what I know of my selfe; I should be the rebuke, and abomination of all the world.

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An Act of resignation to the will of God.

Whither shall I flie, but to thee, O Lord, the rich store-house of all true comfort? The crosse which seemeth to me so bitter, came from thy sweet will. Can I be angry with thy good providence? Is it not very good reason, that thy royall will should be done in earth, as it is in heaven? And though perhaps it was not thy direct, and resolute will that all my crosses should in this manner have rushed upon me; yet the stroke of the crosse being given, it is thy direct intention, that I should beare it patiently. I doe therefore, with a most willing hand, and heart, take Gaule and Vineger, delivered by thy sweete hands. I doe kisse, and embrace both the Giver, and the gift. And moreover, give up my selfe, and all that I have, to the disposition of thy most sacred will: health, wealth, that which I best love here; and liberty, and life, and all, are ready when thou callest. Crosses are good signes. For the more I suffer now, the greater, I hope, shall be my glory. And therefore to thee be the glory.

An Act of content.

I am fully, and absolutely contented, O Lord, with thy glory. And it is the head
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of all my comforts, that thou art God, and doest raign over us. And I am very wel contented with the sweete condition, in which thy wiidome hath placed me. Thou art wisdom it self, & other wiidome, is not wisdom, but as conformable to thy wisdom. And I doe most humbly yeeld up my selfe, to comply with the ranke and quality in which I am by thy royall appointment. And I remaine indifferent, to have or to want, to be sicke, or in health, to dye, or to live. As thou pleasest, so be it. And if I could learne thy farther and utmost pleasure, I would goe through the world to effect it; though I should labour to death, in the performance.

An Act of the feare of God.

O Lord, I feare thee, because as thou hast made me of nothing; so, thou canst reduce me to nothing, in one turne of an instant. Which perhaps, would be a greater losse of my selfe, then to be lost in Hell. Because then I should not be thy creature; I should have no being, no dependance of thee; but should be lost branches, tree, roote and all. It had beene better for *Judas* that he had never beene borne; because then hee should never have tasted of life, or being. But when he was *Judas*; which was better for him,

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not to be, or to be miserable; thou onely knowest. I feare thee, because as thou art infinitely mercifull; so, thy justice is infinite. And because, sinne being but a temporall thing, quickly committed, and past over; and sometimes as soone almost forgot, as committed, a meere flash; is answered notwithstanding, with eternall punishment; as fighting against an eternall God. And yet, I feare thee not as a slave, but as a sonne. For I have more love towards thee, then feare of thee, though I much feare thee. And also my hope weighs down my feare. And though all this be true, teach me to worke out my salvation with feare and trembling; with a great feare, which may cause trembling.

An Act of Praising God.

O God, I doe praise thee for thy most infinite goodnesse, thy most infinite power, and for all thy most infinite attributes and perfections. If thou hadst not beene what thou art, I had never beene what I am. Yet, I praise thee for the first, although the other had not followed; and yet, I praise thee, because it followed. I doe praise thee for all the benefits which have beene, or shall be hereafter bestowed upon the humane nature of Christ, and upon all thy Saints, and Angels; one of which is the continuance
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of glory : Upon men, women, and children, from the beginning of the world, to the end of it; and especially, upon thy chosen vessels : for all thy benefits upon ignorant persons, who did not know thee, and therefore, could not love thee, nor keepe thy commandements : for all thy benefits upon wicked persons that would not, and upon dumbe, and unsensible creatures, that could not praise thee. And upon me a vile one. Thy blessed name be blessed by thy selfe, and by thy Angels and Saints, for ever; and by men, women, and children, while they live; and by all creatures, till they cease to be creatures. And let all the people say Amen.

We must be seriously carefull, that these Acts in their exercise, be true; and goe to the bottome of the heart : not faigned, and superficiall.

Rule 7.

WHen any thing comes to you by way of speciall blessing, or gift; kneele downe in some private place, and receive it as immediately from the hands of God, saying :

O God, This is not the gift of destiny,

or

orchance; of men, or Angels: it is thy gift; onely, it passes from thee to me, by creatures appointed for the just execution of thy good pleasure; (upon whom in this respect, I beg a blessing) If thou hadst not first ordained it for me, it could not have thus passed from hand to hand, and at last, beene reached to me. From thee therefore, I take it, O thou sunne, sea, fountaine, spring, treasure of all goodnesse: O thou good and gracious giver of all good gifts, and graces: O thou good and perfect giver of every good and perfect gift.

Catch all occasions to speake of God, and praise him, and stretch out the discourse as farre as you can. And be heartily glad, when you heare the holy name of God glorified; or his goodnesse, mercie, justice, or other excellencies magnified. Yea, out of the Devils temptations, raise occasions to praise God; which is a most short, and compendiarie way to divert him: as when the Devill hammereth evill words and actions into your minde, (as he doth especially, when you are angry) to bee used at any times; turne upon him, and say; Blessed be God, *that keepeth my feete from falling*; Hallowed be his name, who threw downe proud Lucifer from the gates of Heaven. And alwayes reserve a time where-
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in to blesse God privately for the gifts, which others do praise in you. And being dispraised, rejoyce.

Rule 8.

HAve alwayes some pious, and short sayings, floating upon thy memory, at the end of thy tongue, and in thy heart, like Arrowes in a Quiver: which thou mayst at every turne, dart into the lap of thy beloved; and use upon every call of occasion. As at the sight, or hearing of anothers misery:

This very stroke might have bruised me, as it hath my neighbour: why was not I the man? I might have beene as easily found out amongst the crowde, as he. But, I am Gods favorite. And I should bee more wicked, then he that is most wicked, if God should with-draw his grace, favour, and helps from me.

At the sight of a blinde man:

Lord, I see thee daily in thy creatures. O thou that art the eye of thy selfe, and that lookest through the clouds, upon the world; I can looke up to thee.

At the sight of a lame man:

I might have beene like this poore im-

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perfect creature; but now I will bestirre my selfe, and goe readily to thy house, and there say, and not faintly, but heartily, O Lord, O God, O Lord God, thou art the giver, and preserver of all things.

When thou lookest up to Heaven, say :

That way lies my Countrey, wherein God shines out upon his Saints and Angels; to whom they now sing with heavenly musicke, and most melodious harmony; mee thinkes I heare their voices. What good power will draw the curtaines of Heaven, that I may likewise see their glory?

And when downe to the earth :

I doe, or can walke daily, over the loathsome carcasses, and rotten bones of thousands, that have beene gallant men and women; and beene carried up and downe in coaches: and when I have done all, I must die. This way lieth hell; O the confusion that is there! O the darknesse!

In sorrow :

How can I be troubled, when God and his Angels rejoyce continually?

In joy :

I will rejoyce in the Lord: againe I say, I will rejoyce.

At other times :

My tongue and lips, which have concurred to speake against thee, shall now joyne their

th eir forces, but what to doe? to speake of
*the marvellous things, which thou hast done in
 our dayes, and in the ages before us.*

My hands that have beene so busie, and
 so movable in accomplishing the foule acts
 of wickednesse; shall now be as quick, and
 ready in the performance of workes, agree-
 able to thy sacred will.

My feete that have carried my body with
 such nimblenesse in the darke, and dirty
 turnings of mischiefe, shall now strive one
 to goe before the other, and be as forward
 and swift in the faire, and direct way of ho-
 lineffe.

I let goe the reines, and freely consent to
 all the acts of charity, iustice, patience, and
 other vertues, inward or outward, in earth,
 or in heaven, as farre as heaven is capable of
 them; before now, or hereafter performed:
 And I pull up the reines, and with-draw
 my consent from all acts, contrary to God,
 and goodnesse. Woe to me wretch: when I
 am out of thy favour, me thinkes the Lilies
 are blacke, and the red Roses pale: The
 Birds sing idle tunes; and the Sunne doth
 not shine, when it shines. When the Clock
 striketh, say Lord, give me true repentance
 for the procuring of which, this houre is
 added to my dayes. Or, Lord, give mee
 grace to redeeme the time. Or, Lord pre-
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pare me for my last houre: and let not death
 rush suddenly upon me, unlesse in a time
 when I am provided for thee; and have
 washed away my last sinne with true re-
 pentance. When thou goest to bed, think
 of thy Grave, and say, if sleepe this night
 should steale away, and leave the possession
 to death, as it may easily happen, how is
 my soule affected? When thou risest, think
 of the Resurrection, and say: what if I were
 now called to an exact, and rigid account,
 for all the sinnes, and disorders of my life?
 And let the last Trumpet cry alwayes in
 thine eares, with a mournfull sound: *Sur-
 gite mortui, & venite ad iudicium*, Rise yee
 dead, and come to judgement. And let day
 and night put thee continually in minde
 of Heaven and Hell. And remember that
 the accounts shall differ according to the
 differences of talents, helps, and calis from
 God: For, some are by nature more prone
 to some kindes of sinnes then others: And
 great persons have greater temptations to
 sinnes, that are fed with plenty.

Rule 9.

EVery morning and evening examine
 your conscience, and call your selfe to

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a strict and severe account, how you have offended God, that day or night. And that you may the better render to your selfe the account of the day, think what was your businesse, where you were, and with whom you conversed. Then confesse your sinnes to God; procuring by the helpe of his grace, sorrow for them; & returning all possible thanks, because you have not waded farther into sinne. And at those times cleanse and purifie your heart from the dregs of envie and malice, and from the lees of ill desires, and vaine affections. And so leuell your selfe, that all who see you, may clearly perceive you are in perfect charity with them, and with all the world. For it is not the last rule of our obligation, to forgive our Adversaries, privately in our hearts: We must likewise unfold, open, and expresse our selves to them; and *if they have any thing against us*, as it is written, we must in a pious, and reasonable manner, cleare the matter. And also, in every examination of your selfe, try your heart, whether it goeth forward, or backward, in the cleane path of vertue. For the way to Heaven is *Jacobs Ladder*; you cannot stand still upon it. Two speciall things are necessarily requisite to salvation, the one pertaining to faith, the other to manners: First,

to know, (I meane what they are) and firmly beleeeve by a faith given from Heaven, the chiefest, and most materiall points of Christian beleefe. Secondly, to banish all complacence, and liking of our former sinnes, and the close and implicit will of sinning hereafter; and to wash away all our sinnes, yea the very last; I doe not say, every one in particular, but all considered in the lump, if the last be included; with true, and hearty repentance; which is the gift of God, and supernaturall, and full of difficulties.

Rule 10.

VVHen difficulties in the great affaires of conscience do occur: for example, how you may give rules to your soule in such a case; in a case encircled with such circumstances: whether such and such a bargaine, or such and such dealing will stand in conformity with justice: desire the grave advice of your Pastour; or of some other vertuous, and learned person. As also, when you are over-tempted, and exercised, though not above, yet to the full height of your strength; flie quickly to your spirituall Physitian, and open the secret of your

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disease.

disease. For now he supplieth the most high place of God, who revealeth no mans weaknesse. And he knowing the soare, may fit his medicines accordingly, and truly, worke more effectually, then in the Pulpit; where for the most part, hee doth speake to the present purpose, by guesse; and where he cannot fit himselfe to the sins of all his Hearers. You will urge perhaps, my Pastour is not a man of a good life, and therefore, though his counsell may helpe me, his prayers cannot.

I answer, that he is not a man of a good life, I am heartily sorry: But he beareth two persons in his owne person; of himselfe, as he is a man, and like other men; and of himselfe, as he hath received holy orders from the Church, as he is lawfully sent, and commeth in by the doore, and as hee representeth Gods person. As he is himselfe, a wicked man; the remembrance of thee will be little acceptable to God in his prayers; but as he is a Church-man, hee may stand betwixt God and thee, and keep off the blow. But if he neglect thee, or suite not with thy devotion, flie to another.

Rule II.

ENdeavour to learne alwayes by good example; *Virtuosus* (saith *Aristotle*) *est mensura & regula actuum humanorum*; a vertuous man is a rule of life, by which others ought to measure their actions. And to pray alwayes by a continuance of good actions; and alwayes privately marke, how Gods attributes, his goodnesse, mercie, wisdome, power, providence, doe play their severall parts here in the world: and how strangely his justice doth oftentimes fall heavie upon sinners, and lay them open to the eyes of all men. No childe would grow to the ripenesse of a man or woman, unlesse upheld daily by the speciall providence of good.

And observe the miserable ends of drunkards, of lewd, proud, and profane persons; and the condition of solitary sins, and of sinnes that keepe ill company; as Drunkenesse, Adultery, Murder, which are many times found in the same knot. And lay up all things in thy heart..

It hapneth oftentimes, that a man killeth his neighbour, and by that foule act, doth execute the severe justice of God upon the man whom he killeth, upon himselfe, and

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ante finem.

upon friends on both sides.

Learne, that men being touched in a soare part, are most troubled.

Rule 12.

SPeake not willingly of other mens faults, or imperfections, whether naturall, or morall. Judge no man : neither say, or thinke, that such a man is proud, envious, malicious, that he hath an ill looke of his owne, and so forth. Judge not of things which are not plaine, and open to thee, either for the present secrecie, or for the future uncertainty ; although the person is now blacke, it is not farre to the fountain, he may be quickly *whiter then Snow*. And he hath the same Creator, Redeemer, Sanctifier, Benefactour, and Preserver with thee, whom he calleth Father, and to whom he prayeth every day ; who will also bee his Judge, and thine.

Rule 13.

VVhen you are afflicted with losse of health, or wealth, or good-name, or with misery ; meete it with open armes, and

and accept it willingly, as a small punishment for your sins : saying :

How good is God, to be thus easily put off with a temporall punishment, an eternall punishment being due ? I have deserved more and more, and yet more : and Christ hath suffered infinitely more, in my occasions. I see now there is good reason, why the blessed are called, *Blessed of his Father* ; but not the cursed, cursed of his Father. He blesteth of himselfe, and never curseth, but exceedingly urged. And he did not prepare Hell for man, but for the Devill. And Christ died rather for men, then Angels : because it was a more eminent worke of charity, to fasten the weakenesse, and to relieve the wants of men, then of Angels.

God is said to harden the heart, because upon a refusall, and contempt of his grace, and of him, standing at the doore of the heart, with his lookes all moistned with the dewe of the morning ; he justly withdraweth his helpes, which he is not bound to continue : after which followeth hardnesse of heart.

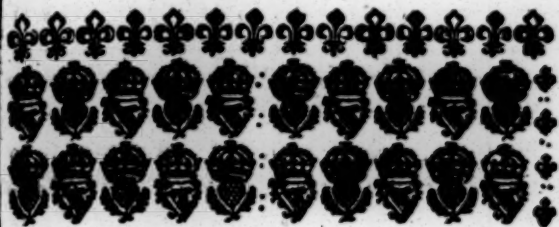
And we see, that men of high calling, and good life, if they fall, fall to the bot-tome ; because they have neglected the more forcible moving, and urgent helpes of God.

Rule 14.

MAke a weekly Bill of Gods benefits, and thy sinnes: and alwayes, when the Lords day commeth, (to which, come thou prepared by prayer and humiliation) blesse God more plentifully for those, and for all his other benefits, and crave pardon more seriously for these, and for all thy other sinnes. And this day principally, fold thy selfe within thy selfe, and looke backe upon God, as hee was before the world; Be present with him in the Creation, as Wisedome was, which saith, *I was with him, making all things.* Stand by and observe the strangenesse of the workmanship. Consider that which thou canst not conceive; the nothing that was before the world: the thought of darknesse will come the nighest to it. Listen and heare God say, *Let there be light:* Marke, with what quicknesse Light followes: Admire it; and crie out, Lord, there was Light, before there was light, *for thou art Light, and in thee there is no darknesse at all.* Consider the different state of the Church from *Abel*, through the Law of Nature, the written Law, and the Law of Grace, to this houre. Mark how strangely the providence of God hath carried the publike affaires of the world, and the particular

particular businesse of every creature in the world.

At length, come home to thy selfe, examine thy memory, and discover the different tracts of Gods working with thee from thy child-hood, his daily discourse to thy heart, and the strange inventions, by which he hath called thee to him, and thy unkindnesse. On the other side, labour to lay open the plots of the Devill, whether beaten, and ordinary, or strange, and extraordinary; endeavouring to know, and fortifie thy weakenesse. In thy prayers imagine thy selfe to lye prostrate, before God, amongst the worms, & amongst the sculs and bones of the dead: or at the foot of his Crosse upon Mount Calvarie. Mark what God inwardly saith to thee in thy prayers, and thence raise good purposes. Let thy demeanour in Gods house be seasoned with all possible reverence; and with a decent composition of body and face; and especially, with a watchfull carriage of thy eyes. And lastly note, as to the devotion of our morning prayer, the successe of the day doth commonly answer: so from our behaviour on the Lords day, every day of the weeke doth commonly take his direction.



THE FOVRTH BOOKE.

CHAP. I.

HHe provinciall of the English Jesuits, being my Kinsman, and the onely Papist of all my Kindred ; (who died soone after) sent me to the English Colledge in *Rome*. And in my journey, when I came to *Marselles*, a Port-towne in the remote parts of *France* ; I was strongly conceited, that by the prayers of Saint *Mary Magdalene*, (whose shrine, and chiefe reliques were not farre off) I should gaine the benefit of a good winde, and be conveyed (as I was informed, I might have beene) in foure and twenty houres to *Rome*. And therefore I prayed earnestly to her : but shee did

did not heare me : and my conceit was very weake, though it was very strong. For fixe long weekes passed before I could recover *Rome*. It is worthy to be knowne, that in *Marselles*, when I passed through it to it *Rome* : there were but foure or five Iesuits ; and those in a house, in the best roome of which they could scarce all together turn themselves round : but two yeares after, when I returned ; their number was exceedingly encreased, and they were seated in three faire houses : One, a *casa professa*, as they call it, for their old men ; another a Colledge for their Students ; and the third a house for the tutoring of their novices. And it is not unworthy to be knowne that there is not a Papist of any worth in *England*, whose worth in the matter of his estate, the Iesuits doe not exactly know, and have not set downe in writing : and that the Iesuits doe every where professe and publish themselves to be in debt ; that they may be thought poore ; and lie the more openly, open to the Charity of people.

When I came within halfe a dayes journey of *Rome*, and beheld part of Saint *Peters* Church, I was taken presently, (and I have often wondred at it) with a strange rising of Spirit against the City and Church
of

of Rome : By which, I did as it were, pre-
sage what I should afterwards know. The
Church of this Colledge is all painted in
the inward. And the pictures counterfeit
men and women, that were hang'd, or be-
headed in *England* (as they speake) either
in the profession of faith, or the defence of
vertue. And the painter played the coun-
terfeit too. For, he hath cunningly ming-
led old stories with these of late dayes ; the
more to deceive the beholder ; and to passe
them all under the same cause.

Truely, if my power had beene pound-
waight with my will ; the Schollers should
have complained to the Pope of the foule
abuses, which have besmeared the Govern-
ment of this Colledge.

It was significant, that *F. Fitz-Herbert*
wrote a booke against Matchiavell : for
why ? said one of our Schollers at *Rome* ?
that he might not seeme to be what he was
a Matchiavellian ; because our craft is void,
if we are knowne to be crafty.

In this Towne the 'tricke of counterfeit-
ing, is in great request. For many vile Cai-
tifes are permitted to counterfeit themselves
possessed with Devils, and openly in the
Churches, to make strange signes and mo-
tions with the eyes, mouth, tongue, hands,
and with the whole frame, and building of
the

the body ; to impresse a beliefe into the soft, and ignorant Congregation, that the Devill is more stirred, and they more tormented, with the sight of such and such reliques, of these and these Images, and the like : the learned part of people knowing, and confessing they are foule dissemblers. Here I heard it confessed that the Jesuits were openly convinced in *Rome* by the Dominicans , to have corrupted Saint *Austin*. And that of Saint *Brigit*, and Saint *Catherine* ; the one had a revelation from God, that the Virgin *Mary* was not conceived in originall sinne ; and the other that she was. I heard it likewise avouched by themselves ; that in the Inquisition, when they combate with a person, whom they cannot crook and bowe to their owne purposes, some young *Russian* appeareth to him by night, in the most horrid shape of a Devill, who telleth him, with a voice like a Devill, that all of his opinion are damned in Hell ; and that a very deepe place is there provided for him : which must needs work upon a man used to darknesse, and affliction, and to solitary thoughts. But the truth of God is all-sufficient, and doth not call deceit, to helpe her. My reader must thinke in reason, that I could not but step aside into a corner, and say privately : Have I forsook
all

all my noble friends, and good fortunes, to spot my selfe with deceit, and hypocrisie? Nothing is more certaine, then that the Inquisition is a Den of horreur, and deceit. The English Jesuits and Monkes have a great account to give for a man, who was a Monke in *Paris*, and one of the most able Schollers in the Christian world. This Monke wrote a learned booke against equivocation: And had formed another booke; (but it never saw light) the subject of which was, that the Pope is Antichrist. Him they carried (having by cunning meanes bended the higher powers to them) into the Low-Countries; and laid up fast in a Castle neere Brissels; and for more terrour, they barred him up in a comfortlesse chamber, hanging over a Water-mill: and had they but stirred a certaine device, made for the purpose; the whole frame of the boards had turned under him, he lost his footing, fell downe, and been ground into a thousand peeces. But they reserved him to bee a more publike example. And the like precipicethey have at *Rome*, in the Castle of *S. Angelo*, receiving the miserable creature that is throwne downe, in every part of his body, with most sharpe pikes. This Monke they conveyed to the Inquisition at *Rome*; where they so terrified him with the blacke thoughts

thoughtes of being burned; that they drove him into madnesse. And he was then carried to the Bedlam of *Rome*; and there bound in the necke with an iron collar, and secured with an iron chaine to the post of a bed: where he spoke the Fathers, both Greeke, and Latine, to the great admiration of all Schollers that were present. They are as cruell, as we mercifull. The Colledges both of *Rome* and *Spaine*, are seldome without a mad-man. In both places I saw examples. And the mad man in the Colledge at *Rome*, had beene a fugitive from the Church of *England*. And his words to them continually were, *vos me fascinastis*, yee have bewitched me: But he was the daily jeere of them all. O that the Schollers in our Universities were all as wise as they are learned!

CHAP. II.

THere is a holy place in a Church in *Rome*, called the *Sanctum Sanctorum*, where they receive, as they say, that part of skin which was cut from Chriit in his Circumcision: and one of the Popes a great while agoe, attempting to looke upon it; a mighty storme comming in thunder, and lightning; and a fierce winde indangered the

the whole Citie, and frightened away his purpose.

It was an old objection, that in *Rome*, when they set a fresh Maid to sale in the Stewes, they hang a Flagge, (a knowne signe) out of a window. One of our Jesu-its in *Spaine*, to blot out this objection, said, the hanging was exposed in honour of the Sacrament. But I being in *Rome* (although some hangings are exposed to glorifie the Sacrament) found the objection to be true, and sound. And it is not agreeable to the decencie of Religion, that those eminent Princes, the Cardinals, should behave themselves with such open curtesie towards noted women, noted onely for their publike profession of wickednesse: or cover one nakednesse with another; the naked wals of their Palaces, with pictures, moving to lust, and venery. The deepe Monke at *Dorsey*, recreated me with a sweete historicall relation; and affirmed the matter to have bene done within a few yeares. Their Agent at *Rome*, having recourse to a Cardinall, as his occasions way'd him; the Cardinall frowned upon him, and urged, that the Priests in *England*, as he heard, were much given to women. The Agent being a subtil head, and knowing the inclination of the Cardinall, replied, that indeed, the English

women were a powerfull temptation ; and that young comely Maids brought the Priests every night to their chambers. The Cardinall gave an Italian action with his shoulders, and answered, Friend, if it be so, you say truth, the temptation is very powerfull: and so the quarrell ended ; and the Cardinall began to be graciously kinde.

Two chiefe things I much wonder at in the Cardinals.

First, that many of those high persons are men of meane, low, and inferiour learning.

Secondly, that a young stripling in a thred-bare coate, his Uncle being chosen Pope, is the next day, a most eminent Prince, and little differing from a King.

A notable thing passed in *Rome*, a small time before my arrivall thither. It was, that the Pope picked a quarrell with the Bishop of *Spalato*, (whom he had received into *Rome* with great pompe, comming from us) under a colourable pretext, that he inclined to the Grecian Schisme. For he would not suffer so great a scandall to go unpunished, lest it should draw others into its owne example : and he could not punish it without a colour. And therefore he was lodged in the Castle, where he quickly dyed of griefe : and his body was burned in cam-

po Fiori, a place in Rome like Smithfield in London. I humbly desire all religious people, when they talke of this pamper'd man, not to think of me. He was not a native of this Countrey; and in many things he behaved himselfe like an Atheist, and an Epicure: he was cut out into a Dissembler, when he was young; for, he had beene a Jesuit; I never was, but abhorre the name.

In Ligorne, a Towne lying by the Mediterranean Sea, and subject to the Duke of Florence; I saw the man, upon whom, part of a wall fell, and held him to the ground, while he was tooke in the act of villany with a Calfe: and money had redeemed him. And yet notwithstanding, it was one of the cherishing stories, with which the notable Monke of *Doway*, did ease me of my burden: That an Italian Gentleman having sent a wicked Varlot to cut off the nose of his enemy: (and there are persons both in *Italy* and *Spaine*, to be hired for such damnable purposes:) And the deed be- in done, the wronged person recollected his spirits, and desired to know the summe, by which he was induced to that foule enterprise. Which being told, he gave the like summe for the performance of the same exploit upon the other. And the same vile instrument, in the very same manner, upon

the same conditions, cut off the nose of him that first imploy'd him.

In *Italy* they bury altogether in Vaults, and in the time of my residence there, the Friars had conveyed a Maid under ground, and having abused her, killed her in her grave. *Salvianus* is a great enemy to these Hypocrites. His words in one place, are: *Quid agis, stulta persuasio? Peccata interdixit Deus, non matrimonia.* Foolish persuasion, what dost thou? the Law of God forbiddeth sinne, not marriage. But why doe I taxe them for killing? It is scarce so hainous in *Italy*, to kill a man, as to kill a dog. When a man is killed in the streets of *Rome*, another perhaps will step to him, and looke if he know the face, to quiet his thoughts concerning his own friends: but he goes his way againe presently, and makes no strange matter of murder, it is so common. The way of the Italians is, (as the Colledge hath taught me) after a quarrell betwixt two, one deviseth presently how he may kill his adversary, upon this foundation, because he must either kill or be kill'd. Yet in the execution of a condemned person in *Spaine*, I cannot (no, I cannot) but observe one commendable passage; which I could wish that their practice would commend to our imitation.

Salv. l. 5.
de Gub.
Dei.

on. Sure it would bee a matter of high and publike concernement. The offender being dead, immediately standeth up by him, hanging or lying as a triumph of justice, a Priest or Minister, who presently maketh a speech to the people, not unlike a Sermon; wherein he treats of his offence of the Diabolical delusions, in which he was ensnared by little and little: of his former life, and of the manifestation of the divine justice in his end, and death. At which time, he doth so point to the dead body, and so often shew it to the eyes of the people, whose hearts are already stricke with the horror of his present ruine; and moreover, he doth so charge, and warne the people by his example; and cries so many times, *looke here you who are alive*; that indeed he moves exceedingly to good life. If I goe on, I shall never have done.

CHAP. III.

OUrghostly Father in the Colledge, was an old Jesuit; who had said freely amongst his companions, that hee had laboured in digging under the Parliament house, till every thred of his shirt was wet. This man was not a fit Ghostly Fa-

ther for young Schollers, looking towards *England*, The words were proved against him by the titular Bishop of *Chalcedon*: from whose mouth I received them. Who shewed me likewise a silver meddall, in which Father *Garnet* was decked with the ornaments of a Saint, and joyned with S. *Ignatius Loyola*. I am bound also to his Lordship for the sight of two pictures of *Garnets* *strawe*, each representing it in a severall forme, and one being the second edition, when the former had beene formerly reprehended, even by me, said the Bishop. I hope the Jesuits will not deny that I lived warily, and piously amongst them; and glewed my selfe fast to my meditations when others neglected them, and slept their time away; who, when the seven Sleepers were read in the Martyrologe at supper, would merrily put off their caps in honour of them. But I will onely take my leave of his Holinesse, and then goe from *Rome*. For I was sent hence by the Pope to *England*, to convert soules; and I brought out of his Treasure, three thousand Indulgences with me, which I meane to keepe till they are dearer. The Pope is a Bishop, and yet a Prince. And the reason which Father *Fitzbarbert* gave me, why the old Ages payed to the Pope so little honour, was; because they

they saw him a Bishop, and no Prince. If this may stand, the chiefe honour is due to him as a Prince; and not as a Bishop. He is carried in a chaire of state, upon the shoulders of men: from which chaire, his blessing hath often come and sate upon my shoulders. Kings and Cardinals may kisse his hands: others of what degree soever, onely the crosse upon his pantofle. He has the keyes of Heaven and Hell, and also of Purgatory; he can turne the key open and shut when he pleaseth. And he doth assure the Priest, that saying Masse at a priviledge Altar; that is, an Altar to which this high priviledge is given by his Holinesse, he shall free a soule out of Purgatory. He will give you very liberally, a plenary Indulgence of all your sinnes: and remit all the temporall punishment, due to the flaine in Purgatory; when the guilt is removed by confession. He will untie the Lawes of God, and give you leave and freedome to labour in servile works: as, to plough, sow, and reap, on the Lords day; to take for your wife, your neare kinswoman; to kill the subject of any Prince, whom he doth excommunicate. You may goe to the Stewes in the full and open view of authority. I am able to name the man, whom they would have suffered to commit fornication, under the

pleasing title of a veniall sinne. Teaching out of his chaire, he cannot erre; they meane, when he doth instruct the world in matters of faith. And though he bee an Arrian, a Monothelite, or other Hereticke, the Spirit of God doth not forsake him: for he hath a double portion of his Spirit; and one being lost by heresie, keeps the other. He claimeth to himselfe a supreme Dominion over Princes, be they Christians or Infidels; and presumeth to disengage their true and lawfull subjects from their obedience, to which they are tied by God. He cannot be deposed for any crime, but heresie; he will give you, if you please him, a peece of sanctified, and blessed waxe, which shall quiet a troubled Sea, divert the mischievous aime of witch-craft, stay the rude course of a devouring fire, fright away evill thoughts, and make the Devill runne, and doe many such feates. After your death, he will declare you to be a Saint, and in Heaven; and give way that Altars and Churches may be consecrated to your honour, and called by your name; and that the world may pray to you, as freely, and as fervently, as to God; and that your withered bones may be worshipped; but not till the age be past, in which he lived; and the people gone, who were eye witnesses of
your

your life. O the witchcraft of the Devill! If we thinke that we came into the world to throw away our soules; wee are too blame. He that seeth a great streame of water presse forward in a calme Sea, may be assured that a Whale passeth. Here is the secret; the streame of all things goeth with the Popes greatnesse. And yet the Jesuits keepe him in awe, and in a kinde of strict obedience to them. Indeed they keep other great persons in subjection; and make them Benefactors to them, that their greatnesse may be long greatnesse. The Pope dare not compose the quarrell betwixt the Jesuits and the Dominicans; because he cannot, except he side with one of them, and abandon the other: And *Martin Luther* cannot bee forgot. And the Monke, I so much speake of, threatned his Holinesse home, in his Epistle Dedicatory before the booke, which old *Leander* transformed into good Latin for him. The booke was made in the heat of those deadly quarrels betwixt the secular Priests and the Regulars; wherein they accused one another of heresie, and of strange things.

CHAP. IV.

TO dry up this foule water in the fountaine: The Pope is not head of the Church; because this high, and superlative power would then have most shone out, and appeared in the Christian Hemisphere immediately after Christ had given the commandement, upon which they build this power, this *Babel-Tower*. Nor could the rage of outward persecution hinder the perfect execution of spirituall power. And what need could there be of the secular arme, to joyne in the binding of the ready conscience with a law? especially, when Christians were so forward, and prompt in the schoole of vertue, as then they were. Or at least, persecution could not hinder the full acknowledgement of such a power. And although we meete in the books of the Councils, with so many faire, and flattering Epistles of the Popes to the Grecian Emperours, much degenerating from Popish gravity; Because he hath in his keeping, the Keyes of Heaven, Hell, Purgatory: yet still the Grecians did bandy against them, and desired to turne this over-swell-ling power, into its owne and proper channell, as they and other ancient Churches

ches doe at this day. Doth not here a man, a meere, vaine, weake man, exalt himselfe above God, and every thing that is called God? He is adorned with three Crownes, for foure reasons. Because there are three persons in one God; he being the supposed Deputy, hath three Crownes united in one Miter. Because hee is Christs Vicar, who was a King, a Priest, and a Prophet. Because he is Prince of *Rome, Naples, and Sicilie*. Let me give the fifth reason: Because he was dirt, he is dirt, and he shall be dirt.

Constantine in the Councell of Nice, expounded that place of the Psalme, *I have said yee are all Gods, and sonnes of the Highest, of Bishops*. He therefore exalting himselfe above all Bishops, and to a heighth above all his Brethren, by the head and shoulders; lifts himselfe above all that is called God.

Let my soule goe with Saint *Austin*. *Neque enim quisquam nostrum Episcopum se esse Episcoporum constituit; aut tyrannico terrore ad obsequendi necessitatem, collegas suas adigit.* Not one of us doth make himselfe the Bishop of Bishops, or with tyrannicall affrightment force his fellow Bishops to the necessity of obedience. And Saint *Austin* hath no reflection here upon *Constantine*, who

S. Aug. l. 2.
cont. Dona-
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who called himfelfe in the Nicene Councell, ἐπίσκοπον τῶν ἐπισκόπων, the Bishop of Bishops, in regard of his fatherly care over them : because he speakes both of tyrannicall terrour, and of fellow Bishops. They say : It is necessary to have an infallible Judge for the last resolution of controversies in matters of faith. But if the Pope can stretch out his power to such definitions at home, in his owne Chaire, by his fire side; to what strange end, I pray, is all this repairing from all parts, to Councils? All matters of faith, in their doctrine, are of equall moment; and slipping in one we go downe in all. And though every trouble be not so great, *ut omnes vexentur nationes*, that all Nations should be troubled in the settling of it : yet exery growing trouble of faith, which cannot be laid by argument, and ordinary meanes; requires, that the whole body should helpe the part in danger of perishing. Neither indeed, can a Councell among them, be a true judge of controversies. For they professe, that although the Pope as President of the Councell, is tied to joyne with the greater part of voyces; yet there is a reservation behinde, that the Pope, though not as President; yet as the chiefe Prince of the Church, may cancell the Acts of the Councell, reverse the

Decrees

Decrees; and retract the judgement. So that in the marrow of the matter, the judgement of a Councell is; nothing but a vaine flash of the Popes private opinion. And how stout he is in the defence of matters pertaining to the royalty of his owne greatnesse; the whole world can testifie. And for that great controversie, long tossed and tumbled amongst them, concerning the power of the Pope, over the temporall affaires of Princes: the Benedictine Monkes, our Countrey-men, denied lately the lawfulnessse of such a power. But in the issue of the matter, seeing the Jesuits more potent, and themselves sliding downward into disgrace; they drew back their necks softly out of the snare, looked sorrowfull one upon another, and repented of their error. And is it not every day feared in *Rome*, that the Sorbon Doctors in *Paris*, will at length give the lie to this great Authority, and stately Seate, and See of *Rome*? O the vaine swelling of a bubble! It is not commendable in a Church-person, to be garded on both sides with great Fans, from the impudencie of Waspes and Flyes, and to keepe the winde away; to be ushered with Trumpeters; to be honoured like an Emperour; to decke the head with more Crownes, then God promiseth to his faithfull childe. And it
was

Paul.
Aemil.

was not good, which *Paulus Aemilius* witteth, that his Holinesse suffered the great Embassadours of *Sicilie*, to lie prostrate on the ground, and at his gate; crying that part of the Masse, *Qui tollis peccata mundi, miserere nostri; Qui tollis peccata mundi, dona nobis pacem: O thou that takest away the finnes of the world, have mercie upon us; Thou that takest away the finnes of the world, give us peace.* Goe, the wormes shall eate thee, till they are poyson'd with corruption. Wise men are madde. Our feet slip, we tumble: and Lord have mercie upon us. The gay flower withereth, when the common grasse remaineth greene: And man is the silly foole of his owne fancie. God forgive him who said, that he, and three of his Cardinals, were able to governe so many worlds, if God should make them.

CHAP. V.

HOW vaine is the Church of *Rome* in teaching, that the Popes Throne doth so farre overlooke all other Thrones; that he cannot be censured by an earthly Judge, though ingulfed in the most horrible crimes, that in all the extravagancies of the heart, were ever committed? Let him enter

a Fox,

a Fox, raigne as a Lion, die like a Dog, as Pope *Boniface*. Let him commit whoredome upon Altars, give Benefices to his Whores, and golden Chalice, consecrated to holy services; which an honest Lay-man cannot touch, breake open doores, burne houses, put out his God-fathers eyes; cut off his fingers, hands, tongues, and noses of his Cardinals; not remembring what he said, when he did first invest them in purple, *Ego te creo socium Regis*, I create thee to be the fellow of a King; and moreover, invoke the Devill, and drinke to him; as Pope *John* the twelfth. Let him be a most notorious Conjurer, and make himselfe over by compact, body and soule to the Devill; as Pope *Silvester* the second. Let him be carried with the Whirle-winde of ambition, and have poysoned sixe other Popes, to hew out his owne way before him, as Pope *Hildebrand*. Yet he sits above the reach of censure; he flies with the Eagle above the Thunderbolt. That they may give sinewes to this doctrine, they produce an Act of a Councell, celebrated in *Rome*, which saith, *Neque præsul summus a quoquam judicabitur, quoniam scriptum est, non est discipulus supra Magistrum*. Neither shall the chiefe Bishop be judged of any, because it is written, *the Disciple is not above his Master*. And that

*Concil
Rom.*

that they may adde strength to this plausible fallshood ; they bring in the reare an eminent example ; For, when *Bassus* and *Marinianus* laid to the charge of Pope *Sixtus* the third, that he had in the rage of his lust, defiled a consecrated Virgin ; *Maximus* the Consul crie out, *Non licet adversus Pontificem dare sententiam* : It is not lawfull to give sentence against the chiefe Bishop. Looke how they shuffle the matter, and give it from one hand to another, amongst themselves. But, is not this to encourage sinne ; to permit, and flatter evill, and to suffer it, to grow out, and openly spread it selfe, when it may be easily beate downe in the blossome ? This doctrine hath so farre given heart to all kindes of wickednesse, that if we search into every succession of Bishops, scattered through the whole Christian world, and examine every linke of every chaine ; we shall not meete in any Sea with sinnes, that deserve to be called sinnes, with relation to the foule enormities of *Rome*. Are not these evill fruits, of evill doctrine ? and yet no man almost doth name the Pope, but under the sacred title of his Holinesse. But though his Holinesse is not liable to reproofe, a man would think his wickednesse should.

And how silly is the Church of *Rome* in teach-

teaching, that although the most holy, and most learned Bishops that ever lived, should joyne their heads and hearts in a Councell, and there using the pious helpe of holy Scriptures, of other Councels, and Fathers before them, and of humble prayers for the powerfull assistance of the holy Ghost; should with an unanimous consent decree, what is to be preached: the Pope notwithstanding might come in the upshot, and though a most wicked; and illiterate creature, lawfully pronounce all the Decrees to be of no weight, no effect, no validity? The generall Councell of *Chalcedon*, upon sound premeditation, made an absolute Decree, that the Bishop of *Constantinople* should have equall power through all the great extent, and latitude of his government, with the Bishop of *Rome*; which Canon Pope *Leo*, and Pope *Gelasius* quickly rejected: and the single authority of one man tooke place, because our Saviour had said to Saint Peter, *I have prayed for thee, that thy faith faile not.* But every prayer of Christ was granted: therefore the Pope cannot erre. It must here follow, that either the Decrees of Councels are fallible; or the Popes sentence. Is it not strange, that God should communicate his holy Spirit to the contempt of Councell, more fully to

Luk 22. 32

a private person (for so he is in this matter, being one) though a publike sinner; then to the whole Church, the Spouse of Christ. Let the Pope claime to himselfe, all power in all affaires; who now can chide his ambition, or give the lie to his infallibility?

CHAP. VI.

ONe of my great admirations concerning the Church of *Rome*, is: that whereas there are many Churches yet extant, of great antiquity: and some where in Christ was almost, if not altogether, as soone heard of, as in *Rome*: she will not consort, and comply with them in things, which were wholly in use amongst the Primitive Christians. If she desires with a Christian desire, and not with a desire only of her owne advancement to win them: why doth she not come as neere to them, as it is most evident, they come to the Primitive Church? This way of the Bishop of *Rome* was never Gods way. Which I will demonstrate in a plaine discourse, (though not plaine to the plaine) that I may a little ease my reader in his journey, with various objects. God, as he was ever God, so

he was ever good. For the most eminent Attribute of God (saith *Dionysius*) is goodnesse. The nature of goodnesse, is to spread, and diffuse it selfe. And every good doth spread, and diffuse it selfe according to the variety, and greatnesse of goodnesse, which it hath. And therefore, God the Father, being infinitely good, doth infinitely spread, and diffuse himselfe upon the Son. And the Father and Sonne, being infinitely good, doe infinitely spread, and diffuse themselves upon the holy Ghost. And if the Father, Sonne, and holy Ghost, doe not in any kinde spread and diffuse themselves infinitely upon the Angels, and us; it is because, we being creatures, and by course of necessary consequence, finite; are not capable of an infinite diffusion. The Charity by which a good man loves good, might be infinite, if the subject could be infinite. Now, as in the works of nature, and first diffusion of his goodnesse upon his creatures; God the first cause, would first worke by himselfe, and himselfe bring about the most weighty matter of making all these fine things of nothing: and moreover, of waking nature out of her dead sleepe in the *Chaos*: that it might appeare to us, who should afterwards heare the grave, and strange story of the Creati-

on ; that hee was all-sufficient, and could not be at a fault, for want of help. Yet managing the continuance of the worke, pleased him to use the meane assistance of second causes ; as of Angels, and intelligences ; that he might adde worth and honour to them, by so great imployment. So likewise in the workes of Grace, and second diffusion of his goodnesse upon his creatures ; the great worke of enfranchizing the world by his Bloud, himselfe alone would performe : but in applying the merits, and vertue of his Passion to the choise vessels of honour, and mercie ; he doth graciously call, in a manner, to his aide, Apostles, and Apostolicall men. And as God, being the Author of nature, fals under himselfe, and workes with every creature or second cause, in a manner and measure, agreeable to their naturall, and ordinary way of working : So likewise, being the Author of Grace, and having never yet (for some great reasons, best knowne to himselfe) made two men with a perfect agreement either of face or nature ; sendeth Apostles, and Preachers ; who have in their commands, a speciall injunction of being like to him, who saith, *I am made all things to all men, that I might by all meanes save some.* And God himselfe, not onely in executing

1 Cor. 9. 22

the generall Acts and Decrees of his Providence over his creatures; but also, and more especially, in the more notable *praxis*, and speciall exercise of his providence over his Church, from the beginning of the world, was all things to all men.

CHAP. VII.

GOD hath full power, and absolute dominion over all his Creatures, because he call'd, yea caught them out of nothing: and because (to speake in the Apostles dialect) in him they live, move, and have their being. And therefore, hee may lawfully give Lawes to them; to the due and strict observation of which, they are strongly bound under paine of his high displeasure, seconded with most heaue punishment. Wherefore, giving a Law to the Jewes, by the mediation of *Moses*, he be- ginneth with an argument of his authority, and dominion over them: *I am the Lord, thy God, which have brought thee out of the land of Ægypt, out of the house of bondage.* This laid for the corner-stone, I thus proceed in the building.

Exod 20.2.

In the infancie, and childhood of the world, when sinne was not as yet, so active,

so quicke, so cunning, but dull, and clownish: and to foreshow the backwardnesse of nature in matters pertaining to Heaven; yes, to naturall knowledge, and even humane society: and also that it might fully, and plentifully appeare to after-ages, how nature is wrought and polished, as in materiall things by Art, so in spirituall matters by Grace: The Law, by which God for the most part guided man, was onely borne with him; was young as he was young, and grew as he grew; *non scripta, sed nata lex*, as the Orator saith; being a Law not written, and sent in a letter to us from *Lycurgus*, *Solon*, or *Moses*, but borne with us: or if written, written onely in the soule of man; where it continually remaineth in the shape of a light, discovering to the view of the Soule, the beauty of good, and the deformity of evil. For Good is faire, and amiable, and the cleare eye of reason beholdeth in it, at the first sight, a singular convenience with the will of man, and a sympathy with Heaven. And therefore, they who were bound onely with the looser ties of the Law of nature; and who now in strange Countries, and in wilde, and uncouth places dispense their actions by the light of reason, beare a Preacher in their hearts. Ill is blacke, and deformed, and

reason

reason in the first glance seeth a loath-
somenesse, a Toad in it; and heareth pre-
sently, as it were, a jarring and disagree-
ment with God, and Heaven. And there-
fore the drunkard, the lascivious person, and
others of the same torne, and ragged coate,
loath in deed, not by any pious act of Chri-
stian vertue, but by a deed of nature, their
owne beaultinesse, and can by no meanes
endure to be call'd what they are. For, as
the Beast runneth, the Bird flieth from dan-
ger; as the one prepareth his den, the o-
ther his nest: as they looke abroad for
daily nourishment, provide carefully for
their young; know, what will satisfie their
cold of hunger; what coole their heate of
thirst; what complyeth with their diffe-
rent appetites: follow the leading of their
admirable properties; and by a secret in-
stinct, cheerefully performe the severall acts
of their nature: So man, since he dealt with
the Tree of Knowledge, naturally knoweth
good as opposed to evill, as he naturally di-
stinguisheth light from darknesse. Againe:
some things are good in themselves, and
not good onely, because God commands
them to be loved and imbraced: and these
in the first place, the light of nature sheweth
to be good. And some things are evill in
themselves; and not evill onely, because

Rom. 2. 14.

markt, and branded with a prohibition; and these chiefly, the light of nature sheweth to be evill. For, if the light or law of nature, in its owne nature, did not make it cleare to *Caine*, that he ought not to have killed his good brother *Abel*; how did he sinne, or what branch of law did he breake in killing him; sinne Being the violation of a law? But certainly he trespassed upon that first principle of nature in morality, *Quod tibi non vis fieri, alteri ne feceris*, what you would that men should not doe unto you, doe not you unto them. And hither Saint *Paul* pointeth, *For when the Gentiles which have not the law, doe by nature the things contained in the law, these having not the law, are a law unto themselves.* One step more, and we are in the bottome: Although the Sage *Ægyptians* in *Damascius*, cried out three times, in every performance of their heathenish mysteries, *ἄγνοτον*, an unknown darknesse: yet by the plaine, and easie search of humane power, the old Philosophers found, that there was a God, and that he was but one in Essence; that he was every where; that he was omnipotent; and the like: though verily their knowledge, both of God, and his workes, was rather opinion then knowledge; it did so hang, & waver. For the Philosopher opening his minde

minde occasionally concerning the birth of the world, sometimes he was, and sometimes againe, he was not *Aristotle*. In one booke, hee judgeth absolutely, that the world stood in the same state in which now it is, in all eternity. In another he stops, like a man come unawares to a place where the way is divided; and doubts which path leads to the truth. In a third booke, discussing the generation of living things, he sayes a man shall not beleieve amisse, who shall take it for certaine, that the first man and beast, upon supposition that they came of the earth, were either produced out of a Worme, or an Egge; and at length, breaking the Egge in long handling, concludes it is the most consentaneous to reason, that they both drew their first parentage from a Worme. And thus hee sought creepingly amongst the Wormes, for what hee could not finde, though very neere him. In like manner he played with the Immortality of the soule. It pleased him, and it displeased him: He tooke it, and he threw it off againe. And he was more willing in the end, to disclaime it, then owne it. And the flowings and ebbings of his owne braine, had he studied inward, might have urged him to a greater confusion of thoughts, and more trouble of minde, then *Euripus*, in which
Saint

*Arist. l. 1. de
coelo.*

1. Top. c. 9.

*Lib. 3. de
generatione
animalium.
c. 11.*

Greg. Naz.
orat. 3. in
Julian.

Saint *Gregorie Nazienzen* teacheth, he drowned himselfe. And this weake light, or dawning of the day, was truly, most suitable, and more then most agreeable with beginners.

CHAP. VIII.

S. Aug. con.
2. in *Psal.*
90.

Sinne being now more strong, more witty, and more various; and Nature being sufficiently informed of her owne weaknesse; God sent the world letters from Heaven. *De illa civitate unde peregrinamur*, saith Saint *Austin*, *he litera nobis venerunt*: these letters came from the great Imperiall City, from which we travell. And *Moses*, the Messenger that brought these letters of so great importance, frō God to the world; delivered his message with caution, and with respect to the Jewes hardnesse: as it is cleerely gathered out of the words, in which Christ arguing with the Pharisees concerning the permissive Law of Divorcement, saith, *Moses, because of the hardnesse of your hearts, suffered you to put away your wives: but from the beginning it was not so.* And so he corrected the Law, in conformity to a more perfect condition. And therefore, the Greeke Church with us, doth onely

Mat. 19. 8.

only breake Matrimony in the case of Adultery : in which point, *Eugenius* the fourth, laboured to reconcile her with the Church of *Rome* at *Florence* : but he could not. And even in the old dayes of the old Law, God altered the phraſe of his proceedings, with correſpondence to the perſon, with whom he dealt ; and with whom he was to deale. For the old Law, being a Law of feare, a Law of bondage : and a maine difference betwixt the old Law and the new, being, as Saint *Auſtin* giveth it, *Timor & Amor*, Feare and Love : converſing now with the Synagogue, a ſervant, a bond-woman, he ſtiles himſelfe God, the Lord, Jehovah, Mighty, Terrible. Yet, meditating upon the new Law, being a Law of Grace, and liberty ; and turning to the ſweete Spouſe in the *Canticles* ; to which Law, ſhe did indeed, moſt properly belong : he doth as it were, cover his greatneſſe, hide his beames, and draw a great vaile over his Majeſty. For, he calls himſelfe a Bridegroom, a friend, a lover. And in the whole book of *Canticles*, we cannot finde with both our eyes, one proper name of God ; not one of the tenn great names of God, which are ſo eaſie to be found in the old Teſtament ; and which Saint *Hierome* doth briefly explicate in his learned Epiſtle

Aug. l. octo-
ginta trium
queſt. rom.
4.

S. Hier. Ep.
ad Marcel.

file to *Marcella*. God will not be knowne to his bashfull, and tender Spouse, by the names which move terrour and affrightment. For, he would not as (a man may say) for all the world, trouble, or fright his pretty maiden Spouse: And uses onely the titles which kindle and cherish love.

CHAP. IX.

ALl this while there occurred, as well in the booke of Creatures, as in the love-letters from the Creatour, many faire, and solid emblems of a Divine providence, goodnesse, wisdom, mercie, justice, and so forth. And before this, man might already learne sufficiently, that there was one God; even in the Manuscript of Creatures, by turning before his lesson, from cause to cause, till he came to the first cause; from motion to motion, till he came to the first Mover. But the capacity of the childish young world, was yet too meane, too shallow to receive in plaine language, the mysterious doctrine of a Trinity; the heart of man being, as it were, not yet altogether unfolded, not perfectly open'd into a Triangle. Nor did ever any spirituall Traveller to this day, meete with the perfect likenesse

likenesse of the blessed Trinity in Creatures. For, there is no principle in naturall knowledge, no foot-step of God in Creatures; by the direction of which any created understanding, either Humane or Angelicall, may reasonably close with the assent, or opinion, or even suspicion of the blessed Trinity: or which can give us any true notice, that it is possible. For, although the Understanding, Will, and Memory of man; in which, as in the most during part, Gods image consisteth; are three faculties, and one soule: yet they fall under being one and three, after the manner, as God is three and one: nor is there such a difference in the faculties, as distinction in the Persons. And if you distinguish the faculties really, with the Thomists; the Persons will not be so really distinguished, and yet they will be truly distinguished one from another; besides that every one will be the same in Essence, and the whole Essence. If the learned urge, that the soundest part of the heathen writers, speake honourably of the blessed Trinity, as *Mercurius*, therefore called (though some thinke otherwise) *ἡ τριμυρία*; & *Orpheus*: and that *Plato* speaks high things of the word & divine love; and other Platonists, out of whose books *S. Austin* reporteth that he gathered these

S. Aug l. 7
confess. c. 9.
lo. 1. 1.

Clem. A-
lex. l. 1. Stro-
matum.

S. Just.
parænesi, si-
ve cohort.
ad Græcos.

Plat. apud
Just in par-
ænesi.

Theodor.
lib. 2. apud
Græcos.

these jewels, this golden chaine of holy Scripture, *In principio erat verbum, & verbum erat apud Deum, & Deus erat verbum*; In the beginning was the word, and the word was with God, and the word was God. As if the Eagle had not taken it in a high flight from the holy Ghost, but stooped to them for it. I answer, these Philosophers sucked the sweets of knowledge they had in this kind, out of the Scripture. And *Clemens Alexandrinus* maketh mention of a certaine old Greeke edition of the old Testament, before that of the Septuagint; which came to the hands of *Plato*, and of other Philosophers. And also, these Philosophers, as it is abundantly manifest in Saint *Justine*, travelled all into *Egypt*, to better their knowledge; where the Jewes in their servitude, had left many visible footsteps of heavenly learning. Yet where they speake of the word, and so plainly of the blessed Trinity; they received their knowledge in the same strange manner, as the Sibyls: and they spoke, as *Plato* said of the Sibyls, many brave matters, *μὴδὲν εἰδότες ὧν λέγουσι*, not reaching to the deepe, and genuine sense of any word they said, and the spirit failing, not being able to recover the least representation of what they had said. And truly *Theodore*t gives a most exquisite reason, why
God

God was not willing to deliver the knowledge of the blessed Trinity in a plaine letter to the Jewes; but in characters, in a close and covered manner: because they first came from *Egypt*, where a multitude of Gods was adored; and were afterwards seated in *Canaan*, where the like adoration was performed. And if God had talked to them in a familiar way; in a worne, and beaten phrase, of three Persons; they moreover, being an idolatrous generation, their corrupt natures might have easily corrupted the Text; and beleev'd as many Gods as Persons: especially, when they were of themselves, such waxen creatures, so prone, and pliant to Idolatry; that the onely reason why they danced to a golden Calf in the Wildernesse, was, because they had formerly seene the like sport, and practise in *Egypt*; when they were busie, as it is recorded of them, in raising an Egyptian Pyramis. Yet God did often draw here a line and there a figure of this great mystery, in the old Testament: that it might not seeme to be new doctrine, when it should afterwards be delivered with the sound of a Trumpet in the new Testament. And questionlesse, we shall know in Heaven, and behold in every degree, and latitude of the beatificall vision, many great secrets, and priviledges.

1. Cant. 5.

priviledged mysteries (though not in so high a kinde) which God is not pleased ever to reveale out of himself, to the world; in consideration of humane weaknesse, and distraction. This thrice high mystery of the blessed Trinity, is onely fit nourishment for an understanding thrice purified, thrice enlightned: that is, by the light of Nature, the light of the Law, and the light of the Gospel: And onely we, by the onely helpe of Grace, can throughly digest it. It is our Faith onely, which can say with a good courage to these humane sciences, that vaunt so much of their clearenesse; as the Spouse in the *Canticles* to the daughters of *Jerusalem*: *I am blacke, but comely, O yee daughters of Jerusalem. I am blacke, seeme blacke: Ile tell you why; because the most noble part of my Verities stand over humane capacity; the distance in part causing the errour. And likewise, they seeme not faire, not because they are foule, but because they are vail'd, and discover not their choyce beauty, to the dull, incapable, and weake eye of reason. Yet, I am beautifull; because the ground of my beauty is good, and can never decay; and because I and my beauty stand upon a firme Basis, and fixe upon the sound, and solid verity or veracity of God; (who can nei-*
ther

ther deceive others in respect of his infinite truth; nor be deceived in himselfe, in regard of the infinite light of his understanding) from whom I descend by Revelation.

The Kings daughter is all glorious within; sayes the Kingly Prophet. She is but glorious within, and yet shee is all glorious. And the glory of the Kings daughter, of Faith, is from within; from the Truth of God, upon which it secretly anchors. Let *Moses* speake: *And the Lord went before them,* before the children of Israel, in their journey towards *Canaan*, by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light. Some fit this Text to the comforts, and crosses of this life; God appearing a cloud in our earthly comforts; and light in our crosses; and in both, a pillar. And some to Faith. For, God was both blacke and comely; as our Faith, by which we are led towards *Canaan*, is both darke and cleere. We may best learne of our Masters, and teach our Schollers, with *Aquinas*; that whereas there are two chiefe faculties of the Soule, the Understanding, and Will; and with the Understanding we know; with the Will we love: it is a greater height of perfection, to know the things which are under us, then to love them: but for the

Pf. 45. 13.

*Exod. 13.
21.*

things which are above us ; it is more perfect satisfaction, to love them, then to know, and understand them.

CHAP. X.

S. Bernar.
Serm. 24 in
Cant.

BUt here we must encounter a difficulty. It is the quaint observation of Saint Bernard, that *Caine* was *Fideicida*, *antequam Fratricida*, that he killed Faith, before hee murdered his Brother. As likewise, the great Doctor of our Western Church, Saint *Austin* saith of *Judas* ; that hee first betraied Faith, and then his Master. For, an evill Faith is commonly, the lewd, and common mother of evill workes. And alas, *Caine* had many children like him in this foule act of killing Faith. For, till God was pleased after the death of his Sonne, to spread himselfe with an equall streame, upon Jew and Gentile ; we read but of one people, and some odde persons ; in the number of whom, were holy *Job* and his friends, that were his. Why now, was not God all things to all men ? The answer is not farre off. He was, and gave meate to every sicke and diseased person, agreeable with the qualities, and disposition of his stomacke, supposing his disease. I will make it as cleere as the light. Saint *John* speaking of Christ, the true light, saith, *That man*
the

the true light which enlightneth every man 10. 1. 9.
that commeth into the world. Every man; not
every man that is enlightned, but every man
that commeth into the world.

Before the comming of Christ, God enlightned the Gentiles, by many fit helps, and competent directions. As the three Kings, and people of the East, by the doctrine, and Prophecies of some beleiving Gentiles. The Egyptians, by an old Record, shewing that when a Virgin should bring forth a childe, their Idols should fall before him, like *Dagon* before the Arke of God: in memory of which, they set up in one of their great Temples, a faire Image of a Virgin, with a childe in her armes.

The people of *Alexandria* in *Egypt*, by the Hieroglyphicke of a Crosse, mentioned by *Ruffinus*: the interpretation of which, was, *vita ventura*, life to come; with a Propheticall sequell annexed to the interpretation; that their emblems, and obscurities should continue, till by the Crosse, life should come to the world. The great, and learned Travellers into *Egypt*, by certaine holy markes of life, and doctrine, left there as it were imprinted by the Jewes. And the whole world, by Jewes dispersed here & there, which gathered many to God, and to *Jerusalem*: And there were dwelling, faith

Ruffin. Eccles. Hist. l. 2. c. 29.

Act. 2. 5.

Saint Luke, at Jerusalem, *Jewes, devout men, out of every Nation under Heaven.* As likewise now, a great Schoole of holy Fathers teacheth, they are all scattered, and dispersed, that they may daily shew to Infidels, the old Propheties and predictions of what wee preach. And also the whole world by the Sibyls, who dwelling in Caves under ground, were thought to bee filled with a Spirit, rising like a dampe, from the fruitfull entrals of the earth: but were indeed, inspired from Heaven, and filled like Conduit-pipes with sweete water, of which themselves did not partake; as not understanding the drift of their owne words.

S. Just. A-
polog. 1.

And againe, all the world, by the books of *Plato*, and other divine Philosophers: by the strange agreement of the seventy Elders, in the interpretation of the old Testament; called into *Egypt* by one of the Ptolomies: and by the cleare, and clearly Propheticall writings of the Jewish Rabbines. For, whatsoever is well said, ἡμῶν τῶν Χριστιανῶν ἐστὶ, saith Saint *Justin*, belongeth to Christ, and to us Christians: The holy Ghost being the holy cause of all caused truth. And certainly, their eyes used to darknesse, would hardly beare more then the small glimmerings of light. And thus many, why stay I there? many thousands

sands were saved, of whom we never heard. And the like hapned, saith Saint *Austin*, in the Deluge : For, many being convinced in their judgements, by seeing the Prophecie of the Floud, to become History; repented of their sinnes against God, whom *Noah* had taught to be the Author of the Prophecie; and beleiving, imbraced their present destruction, as a just punishment for their sins: and having been justified by a lively faith, were saved. God did not take al into the number of his people; because his people had not beene so properly his, without an exclusion of others; and because hee would more endcare himselfe to those whom hee tooke : as likewise, his love is more glorious, in his elect. And after the comming of Christ, if there be, or hath beene a Countrey, which hath not sufficiently heard of Christ, and his workes; the people have not sufficiently performed their duties, to which they were bound by the Law of Nature. From those that correspond with the light of Nature, the light of Grace is never with-held : neither was Christ ever, nor ever shall be conceal'd; but either is told, or was foretold.

CHAP. XI.

BUt now at length, sinne being very forward, and by occasion of the Law, growing stubborne, and striving against the Law : and the world groaning aloud, under the judgements of God, and the waight of the old Law : and the Prophets, and servants little prevailing ; and all, earnestly desiring a Messias, a Saviour, the Redeemer of *Israell*; Christ himselfe, the Lord and Master of the family. God knew in all Eternity, that it was in his power, and liberty, to make other creatures, some above the degrees of Angels, some in the distance betwixt Angels and men, with divers endowments, and perfections ; to whom he might liberally, and with a full hand communicate himselfe : yet rejecting, in the long and various catalogue, all the rest ; being a rich God, hee chose poore man : intimating a great correspondence betwixt a rich Creature, and a poore Creature, the one being very full, and most able to give ; the other very empty, and lying open to receive. And also, he knew, that amongst all the severall kinds of communications, none was so fit, and firme, as the joyning of himselfe to some created nature, in such a rich, and exquisite

quilsite manner; that the Creature might be, as it were, married to the Divinity, and make one onely Person with it: and therefore, he joyned himselfe to man, by the mediation of the Hypostaticall Union, (if the Schooles say true, the most perfect Creature that ever God made, as comming more neere to him, not in being, but in touch) in this most excellent kinde of conjunction. And as the Sunne turn'd face, and ran backe in the same steps it came, tenne degrees in the dayes of *Ezechias*: so he descended under the nine Quires of Angels, even to humane nature, the tenth, last, least, and lowest degree of reasonable Creatures: taking it, to have and to hold, for all Eternity. *Quo altius carnem attolleret, non habuit*, saith Saint *Austin*. He not onely raised humane nature, as high as it possibly could rise, or omnipotencie lift it; but also, he brought downe his Divinity as low as it could come.

It was fitly sung by a good musician, and the straine was very sweete: *Hee bowed the Heavens also, and came downe: and darknesse was under his feete*. For, they being high, and welowe; they were bow'd downe by a strong hand, to us, and our condition; the hand of him, who bringing light, trod darknesse under his feete: And it is pretty

*S. Aug. de
praesest. c.
15. Vide ibi
plura.*

Pf. 18.9.

to observe how God hath laboured to unite himselfe with man.

The water being hindered in one passage, seeketh another. For as likenesse is that from which love is taken: so likewise, Union is that, to which love is carried.

First, man was no sooner man, but God fastned himselfe to him by Grace. Which Union, though it was not the Union of God with man, but of his Grace; yet Grace did present the person of God: and while shee kept her Court in man, performed the strict will of her Lord, her selfe, and so governed, that all the powers where she was, did the same: *Adam* not falling sinfully before his fall. But God seeing that this Union was quickly dissolved in *Adams* fall; and that being a very unsettled Union, it was in danger to breake at every turne; and foreseeing what we now see, he made another more sure, and sacred cord of Union, in the Incarnation; whereby humane nature is tied to the Divinity; and makes up the same Person with the second Person in Trinity, without any danger of a divorce, or breach of friendship. But because this Union is not the joyning of God to every man, but to the nature of man, and to no mans nature in particular, but his owne: he sleepes not here, but comes home to every

every one without exception, in the Sacrament; marrying himselfe by grace, to the soule; applyed in the resemblance of bodily nourishment; to make the Union of Grace more strong with a double knot: as labouring, if it were possible, to turne into the soule, and be the same thing with it; as bread becomes not one of the two in *carne una*, in one flesh; but *una caro*, one and the same flesh, with the body.

But because we are not yet come to that, which by the Grecians is called *τέλος*, and signifies both the end, and perfection: and because this Union also now is, and now is not; God hath ordained a settled state of Union, by which the soule of man in Heaven is tyed with an eternall bond of peace to him; humane understanding, to the divine understanding; the will of man, to the will of God: and by which all the powers of man are fixt in a firme, and most neere connexion, and subordination with, and to him for ever. How then ought we to stoope and comply, if we sincerely desire a Union of all, not onely with our selves, for our owne ends; but with the Primitive Church, for Gods end?

CHAP. XII.

THe Apostles, and Preachers of Christ, following the tract, and foot-steps of God; and of their Master, Christ: who also, conversed with Publicans and sinners, though not in their sinnes; and spake otherwise to his Apostles, to whom it was given to know mysteries, otherwise to the people: were all things to all men. Saint *Paul* to the Jewes under the Law, though not a Jew under the Law, became as a Jew under the Law. To the Gentiles, as one of them, though not one of them. To the weake, though not weake, as weake.

The great Interpreters of holy Scripture, give three reasons why Saint *Paul* in his Epistle to the *Hebrewes*, doth not begin after his accustomed manner, *Paul an Apostle of Jesus Christ*.

The first was given by *Theodoret*, because he was more answerably, *Apostolus & Doctor Gentium*, the Apostle and Doctor of the Gentiles, as himselfe proveth.

The second by Saint *Hierome*, because he calls Christ in the same Epistle, *the Apostle, and high Priest of our profession*, and therefore, lest he might seeme to thrust himselfe in the ballance with Christ, he concealed his title.

Galat. 2.
Hebr. 3.1.

The third, and last is given by the same hand, and happily to my purpose: because hee most pleaded for the abrogation of the Mosaicall rites; of which, the *Hebrewes*, though Christians, were yet zealous, as it is plaine in the *Acts* of the Apostles. And therefore, lest the mention of his name, should breake the sinewes, and weaken the force, and energy of his doctrine; he is plyable to their passion, and in a manner, denies his owne name. And we know, that the wise Apostles in the Primitive Church, gave way to the Hebrewes in the use of many legall ceremonies, untill the full, and plenary promulgation of the Gospel; that the Church might with more ease, be compacted of Jewes, and Gentiles; and the parts not stirred, close the better.

Act. 21. 20.

Saint *Clement* writes of *Gamaliel*, the great Pharisee, and Doctor of the Law, that hee was left, being now a Christian, by the serious appointment of the Apostles, in the Councell of the Jewish Elders; to qualifie their heate, and mitigate their cruelty. And in the *Acts*, he acts his part; he doth comply with both sides, and reach beyond them all.

Act. 5.

This Milkie way went all the godly Prelates, who succeeded the Apostles, or their Schollers, in all Churches: keeping an even hand

hand betwixt innovation, and stubbornesse.

*Synes. in
hymnis.*

This ever was, and is, and ever will be, the knowne course of the holy Ghost, even in the soules of men : especially, as he is, to borrow of *Synesius*, Δώτωρ ἐόντων, the Giver of Graces. But I am forced here to play as I am wont, when I relate the foule pranks of the Papists ; and imitate the Painter ; who endeavouring to shew to the eye, a multitude of men ; discovereth in some onely, their faces ; in some, the tops of their heads ; in others, one onely foot : and sometimes, a cheeke and one eye stands for a man ; while he leaves the rest for our imagination to paint : which truly, performeth a faire deale more in the Table, then the Painter.

He that is stung by a Tarantula, (I write what I have knowne) is presently taken with a strong, and violent fit of dancing : and he is best cured, when the Musitian playes aptly with the current of his humour, and bending of his fancie. But I feare I play to one that is stung, and yet will never be recovered ; because no good musicke hath a note so high, as to consort with her greatnesse. It is she that saith in her heart,

Rev. 18.7.

I sit a Queene.

Every man hath his way of writing, and

I have mine. I am sure this way delights, and illustrates; and affords to every man, something which he loves; and also keeps the devout spirit in action, both of him that writes, and him that reads.

CHAP. XIII.

After many stormie dangers, and dangerous stormes, by sea and by land; I arrived safe into my deare Countrey, little *England*. *My soule doth magnifie the Lord*, for it. And me thoughts, I came out of the noise, and tumults of other Countries, into *England*, as into a silent harbour, and haven of rest; having, as it were, left the world behinde mee: And if my comparison may lawfully bring two different things together; as a soule going out of earth, comes into Heaven. Truly, after the first step upon land, I kneeled downe, and kissed the very sands, and gravell on the shore. Being come to *London*, I presented my selfe to my superiours; and shewing my faculties, declared whence I came. But they seemed fearfull, having heard that I had formerly suspected their wayes. Yet, that was but a qualme, and I was quickly disposed of; and my walke assigned to me.

I was placed in a Parish, wherein there were
and are many more Papists, then there are
people in the Parish in which I am now
seated. And they were many of them both
rich, and of quality: There are all poore
and of a low name. Any man may believe
without straining his faith, that coming
to *England*, so top-full of the knowledge of
Romish abuses, and corruptions; I wanted
nothing, but the very last degree of heate
to the taking of fire: I wanted but an oc-
casion, to set one wheele a going, that all
the rest might goe with it. I had gathered
experience out of all their affaires, but
onely, their dealings in *England*: And
I desired a little thence, to make up the
Talent. In the house where I lived, all my
impoyment was, my service of God in my
way, and exercise in my studies. I know my
enemies will grant to me, that no man a-
mongst them followed his studies with
more exact diligence, then my selfe. But my
way differed from theirs, for I alwayes car-
ried Schoole Divinity, and other learning,
with an even hand before me; that the
mildnes of the one might temper the aspe-
rity of the other; and that the soundnesse
of the one, might fortifie the weaknesse of
the other; and that one might bring the
other downe to the understandings of peo-
ple,

ple, to be instructed by me. They were all for the deepe of Divinity: All, for diving. Whence it comes, that few of them are handy in the conversion of soules (otherwise then by sleight, and cunning;) or able in the faculty of preaching. In this house, I wrought the cure of a wound which many Priests had beene doing with, never any brought to a *Citatrice* but my selfe. I reaped the benefit of gifts in the house, (indeede they were thrust upon me) yet not so great; but a great Priest, (the famous *Divel-Tamer*) whom I used in Counsell, secured to me, the taking of them in justice. Yet this kindled a quarrell; such was the tenacious nature of the prime Litigant: and grew to a parting. And this for a parting blow: (perhaps, my Reader may understand it) *Agnes*, a tender soft Girle, having rejected the love of a noble young Romane, to couple with the heavenly Bridegroom; called to her Headsman with the voice of a man, as Saint *Ambrose* delivereth it; saying, *Pereat corpus, quod amari potest oculis, quibus nolo*: Let the body perish, which can be loved with eyes, with which I would not it should be loved. He that should have heard the words, and not seene the speaker; would scarce have thought this had beene little *Agnes*. I speake in the clouds, and I am

S. Ambr. l. i. de Virginitus.

am loth to come out of them, till I am call'd
and urg'd to speake, what ought not to be
spoke without a command from necessity.

CHAP. XIII.

MY Superiours now sent me, and one
of them brought me to one of their
greatest houses in *England*; being the house
of a very noble personage; where they
were destitute of a Preacher. But I repair-
ing to *London*, while the matter was hot
in debating; rumour had carried to their
ear's, that I had opened my heart to some
Protestants of note, concerning my good
will to the Church of *England*: which
blew up all their hopes. For, some passages
of the Countrey where I lived, which had
pass'd in my time: had much bowed my
heart to a consideration of what I had former-
ly known. The passages in part, were these:
To confirme the doctrine of worship due to
Images; it was spread amongst the Papists,
that the night before a certaine holy Priest
was apprehended by a Pursevant, all the
pictures in his chamber were seen to sweat.

And to bolster up the doctrine of pray-
ing to the Virgin *Mary*, and other Saints; it
was given out for a fixt truth; that a de-
vout person, being frighted in his bed, with
the strange likenesse of a Ghost; and call-
ling

ling upon Christ by the holy name of Jesus; no helpe appeared: but at length, turning his speech to the Virgin *Mary*, the Ghost with all possible haste, vanished. In these parts, a great Priest (great in body) being most talkative in his owne praises, perswaded the weaker sort of his faction, that he had already cast foure hundred Devils out of a poore needy woman; by the vaine exorcizing of whom, set out with bold action, and a loud voice; he raiseth to himselte, a great part of his maintenance. For, he carrieth her from house to house; as poore men doe Apes; to shew tricks with her. And he had tooke much paines to release her, in the house where I lived. It is easie to delude fooles; but, that wise persons should goe astray after a delusion, would be a contradiction in wisdom; and prove, that wisdom were not so well united in it selfe.

I was present one time, when the play was acted. For, the fat Priest had gathered together the refuse of Papists, being the poore silly sheep of people, (I dare say, not one of them knew the biggest letter in the Alphabet) into a house standing alone. He sat in a Chaire, habited with his Priests ornaments. The woman kneeled at his feet; and turned her mouth, and face in-

M m

to

to strange figures. He spoke to the Devill, with a commanding voice: the Devill answered by the woman. He asked the Devill, how many Devils had possession of the body; The Devill answered, all were gone of so many hundreds, but onely two. Hee commanded the Devill to come up to the top of her longest finger: He did so, and the finger was held out. Having got him there, he asked him his name. The Devill answered, in a grave tone, *Dildo*. He commanded the other to the same place; and likewise, asked his name: This Divell also answered, *Dildo*. But there the womans wit fell short; for, she should have given the other Devill, another name. And here was all that is notable, which I saw in the best part of a night; who notwithstanding, was very curious in seeing. And in the word of an honest man, I saw nothing, but what might easily be; and what reason tels me, was counterfeit. And all the while the poore ignorant people were all on their knees, praying upon their Beads, knocking their breasts, groaning as loud as the Patient; & crying, Our blessed Lady help thee. The root of the deceit, is: They say, the Devill first entred into her, when she entred into one of our Churches, to see the childe of a Papist buried; to which shee had bene

Nurse.

Nurse. And still, the wonders pluck at our doctrine, as here people are frighted from entering into our Churches, for feare of being possessed with Devils. The plaine simple truth is, (which I made good by enquiry) The woman was alwayes a very idle, and lazie person; and the childe failing, grew poore, and discontented; and so, either fell to her tricks, or was easily wrought into them. I am a saver here, as in other places. Onely, this I present to the consideration of all wise people: If one small part of a County in the small time of a yeere, gave plenty of these most ridiculous passages: what pranks doe they play every houre in *England*? what in the world? I kenw the Jesuite that came to the dore of a great house in *England*; leading an Ape, and professing to make sport with him; The secret was, he desired to win a kinswoman of his, abiding in the house. To whom afterwards comming, as she walked in the fields in hay-time, and not being able to bend her to him, he drew his knife upon her; and had shee not beene relieved by an out-cry, she might have beene spoyled by him, of her life, though not of her religion.

These, and the like strange carriages of heavenly matters, scanned in my thoughts,

moved me at first, to separate my selfe a little from the Papists. In which time, they wrote a very perswasive letter to me. Which having perused, I sent a letter to a person of quality amongst them; wherein (for I promised in the beginning of my book, to speak the truth in all things) I signified to him, that my heart failed me, and I feared to goe on, in my new resolution. And in so great a change, as the change of Religion; after the practice of thirteene yeeres amongst the Papists, and all the yeeres of my knowledge; it would have beene a miracle, if the heart should not have imitated the Seamans Needle, turning to the North-pole, and have shaked before it had fixt. Yet this hapned before I had actually tooke the habit of a Minister. Let them shew mee, that I gave them any solid shew, I was of their minde, since I first made open shew of the profession, I now stick to; and they will shew more, then they can shew.

CHAP. XV.

I Beganne soone after, to compare the two Religions; in these words. The Protestants have one great Power, upon whom onely they depend; and to whom alone

alone, they flie by prayer in all their necessities; observing that of Saint *Peter*, *Cast all your care upon him, for he careth for you.* The Papists have as many hearers, and helpers, as they have Saints and Angels. And yet, devotion being divided, is lesse warme: and the expectation of a benefit from a heavenly power under God, doth engage us to performe the highest acts; at least of outward reverence to a creature; as, to prostrate our selves before him, and to call upon him in all places, as if he were every where. The Protestants lean wholly upon the merits of Christ Jesus; desiring to suit with that of Saint *Paul*, *For by Grace yee are saved through Faith, and that not of your selves: it is the gift of God: Not of workes, lest any man should boast.*

1 Pet. 5.7.

2 Ephes. 89

Amongst the Papists, their good men, all merit; and to make the matter sure, one meriteth for another. And yet, as no man can direct an intention to an end, but hee must also intend the meanes, requisite to the end: So, no man can truly merit salvation, unlesse he likewise merit the meanes necessary to salvation: the thing necessary to salvation, was the death of Christ; therefore, if they merit salvation, they merited likewise the death of Christ. But Saint *Austin* saith, *Neque enim illum ad nos merita*

S. Aug.
Ser. n. 8. de
verbis A-
post.

nostra bona, sed peccata duxerunt: our merits did not draw him to us, but our sinnes. The Protestants have onely two Sacraments; because Christ intended to give life, and to maintaine it: They have Baptisme, to give spirituall life; and the Sacrament of the Eucharist, or the Lords Supper, to keepe and cherish it. The Papists have seven Sacraments, as there are seven Planets, and because there are seven deadly sinnes. And yet, if every visible signe of an invisible gift, be a Sacrament; the old Law was exceedingly stored with Sacraments. The Protestants give Christ to be eaten by faith: the Papists wholly, and carnally; and in the same manner, as he is in Heaven. And therefore, the sacred institution is maimed, and the poore Laity deprived of the Cup; because they are beleaved to take all Christ his body, *ex vi verborum*; and his bloud, soule, Divinity; and the blessed Trinity it selfe, *per concomitantiam*, in regard that Christ cannot be parted. The Protestants teach according to S. Paul, that a Bishop may be *the husband of one wife*, which the Papists would faine turn to one Bishoprick, or Benefice: but S. Paul cuts them off, *having his children in subjection with all gravity*. Both the Bishop, and Priest with the Papists, professe to live a most Angelicall life, and to carry with

I. Tim. 3. 2

Verse. 4.

with them out of the world, an unspotted robe of chastity. And yet, while they bring glory to their Church by a compulsive restraint of the Clergy from an honest, and lawfull act, they ruine the precious soules of many thousands of thousands: as appeareth by the great and grievous complaints of many devout persons in the Councell of *Trent*; and by the beaten, and ordinary practise of their Priests; who by force turned from the true channell, runne over all bankes, into all beastlineffe. And I have from their owne mouths, two matters of notable importance.

First, that indeed, marriage had beene granted to Priests in the Councell of *Trent*; had they not, upon the suggestion of the Jesuits, feared poverty, and contempt: By which, it is as cleere as Gods Sunne, that they more aime in their adventures at the glory of the Church, their visible Mother, then of God, their invisible Father.

Secondly, that the Jesuits hewed the Councell into this conceit, for this end; lest, because the Jesuits can throw off their habit at their pleasure, all their able men should have left them, and runne a wiving. And it is a great reason, of a great rule they have; that no Jesuit may be a Bishop, or

Cardinall, without an extraordinary command, and dispensation from the Pope; because their houses would then be deplored of Schollers.

I feare, the religious persons of the Church of *Rome*, clad so meanelly; in the greater part, thinke themselves as great, as the greatest. *Tertullian* saith of *Diogenes*, *Superbus Platonis thoros, alia superbia deculcat*, he kicks the pride of *Plato*, being altogether as proud as he. The Protestants are alwaies humble suppliants to God, for the remission of their sinnes; and still laying open before him, and recounting the sins of their youth: And the uncertainty holds them alwayes in a feare, and trembling, and in a meeke submission to God.

Tert. Apol.
cap. 46.

The Priest in Confession, will give to the Papists, a full, and absolute forgivenesse of all their sinnes; whensoever they please to read, or tell them over. And yet nothing is more dangerous to an ignorant soule, then a deceitfull security: they beleeve their sinnes are forgiven, and the care is past. Confession cannot be necessary, *necessitate absoluta*; that is, necessary to salvation; or in the list of Sacraments. For, why did the Greeke Church, the most devout, and most learned Church in the world, and the Nursery of our greatest Doctors, moved
only

onely with one abuse ushered by Confession, abolish it? Can the abuse of a Sacrament amongst reasonable creatures, and sensible of their owne condition, deface the use of it? And therefore doubtlesse, they held it by the title of a good, and pious custome; not in the name of a Sacrament. Turne another way : God, who commandeth every servant of his, to keepe the dores of his senses; and by all honest violence, to prevent the entrance of sinne upon the soule; will he give a Sacrament, wherein the soule shal under the pretty color of sanctity stand open to all kindes of uncleannesse? And he that commandeth me to shut my eares against lewd discourses; will he now, outgoe himselfe, and command me to heare them? They reply, the relations are now in mourning, and delivered in a dolorous, and humble manner. But, the disease being catching, we cannot be too cautious; and it is not likely, that God would linke a holy Sacrament, with a knowne temptation. It is a knowne truth, that these confessions, and especially, of women, when they relate the Acts, and circumstances of their fleshly finnes, doe make strange motions, not onely in the minds, but also, in the bodies of their Priests; which their Authors confesse, even out of Confession.

Con-

Confession, as they use it, is an optick instrument, through which, they looke neere-ly upon the soule; that according to that sight, they may governe. And therefore, it is one of the private rules amongst the Jesuits; that in all their consultations, (which are many) the Bell having rung them together, the Ghostly Father especially, shall be present, and his counsell most observed. And although the Generals of their Orders, checked by the Popes, have given publike commands to the contrary: yet they are all but a face, and a flourish. Confession, thought a Sacrament, is to many, the bane of perfection: For, leaning hea-vie upon the pretended strength, and effica-cie of the absolution, they bate much of the sorrow, which is the principall part of true repentance.

Exod. 20. 8.

The Protestants keepe one day in the weeke holy, in obedience to the Comman-dement, given with a *Memento*; *Remember the Sabbath day to keepe it holy*; and other speciall dayes, according to an appoint-ment, squared by the rule of the ancient Church.

The Papists have many Holy-dayes, and yet doe not seriously observe the Sabbath, insomuch, that the Jesuits boast, their Foun-der to have complained much of Sabbath-breaking.

breaking. A Councell held under *Gunt*ra-
nus complains too: *Videmus populum Chri-*
fianum temerario more diem Dominicum con-
temptui tradere; we see the silly people, ani-
mated with a rash custome, contemne the
Lords day. First keepe the Commande-
ment; and then, let your devotion stretch
as God shall enable it. In this point, they
are like themselves, when they say their
prayers; For, let my Reader imagine, that
he seeth two persons on their knees, pray-
ing: The one speaketh distinctly, and lift-
eth up his eyes, hands, heart, and voice to-
gether; and in a fit time maketh an end:
The other looketh here and there, and run-
neth with his tongue and lips so fast, that
apprehension cannot over-take him; talk-
eth with any man, and then againe, run-
neth away with his lips; but stayeth long
in his prayer. Which now of these prayers
is most acceptable to the Divine will?

The Spaniards have a form of salutation
which is alwayes used as a prologue to their
discourses; and it is ever the same, both in
words and forme; and it consisteth of se-
verall sentences, one answering to another.
And it is pretty matter of mirth, to heare
how they runne it over: Even so the Papists
deale with their Latin prayers, when they
recite (as the terme is) so many *Pater-nosters*,
and

Concil. sub
Guntano.

and so many *Ave-Maries*. And these Latin prayers were but an earthly invention of man, with a politicke purpose, to keepe all Churches in Union with the Latin Church, and in subjection to it. I pity the poore Nuns, that spend more then halfe their time of waking in running over, what they understand not. And I have some pitie for the English Papists, who are taught, that it is an act of greater merit, to pray in Latin, though not understood, then in English: because it hath more of obedience, and greater affinity, and is more coincident with Church-service. The Protestants quarrell about ceremonies. But the Popish Priests, in my knowledge, have opposed one another, in such a tumultuous manner, that they drew on both sides, great persons, and whole States into their faction; once againe verifying that of *Pliny*; *Montes duo inter se concurrerunt crepitu maximo, assultantes, recedentesque inter eos, flamma fumoque in cælum exeunte*, two great Mountaines ran violently one against another, smoke and fire rising up towards Heaven, with a great noise. The Pope suffers them to cast away themselves, and their deare time, upon discourses that hang like rotten carcasses upon a Gibbet, which every small winde bereaves of a limbe or two. Because the Psalmist singeth of

Plin. 2. c. 83
Nat. Hist.

of the holy City Jerusalem, *Her foundation is in the holy Mountains*; the Virgin Mary is holy in the foundation, and consequently, free from originall sin. Thus the Jesuits. But the Dominicans fight likewise with Scripture. *Non surrexit* (say they) *major Johanne Baptista*. There rose not a greater then John the Bapt. To w^{ch} the Jesuits answer merrily; Indeed, there rose not a greater then he; but he was not as great as the Virgin, because she had never fallen, and therefore could not rise. If I could part the fray, they should let goe this vanity of vanities, and preach Christ crucified, a little more.

Psal. 87. 1.

A plaine Monke said, and I was his Auditor; that he would never beleve the words, cited out of the Fathers by the Jesuits, except he had them in the Fathers: because the Jesuits are such knowne corrupters of good things. And *corruptio optimi, pessima*, the corruption of the best things, is the worst of corruptions.

Certaine papers of an old Monk, came to my hands here in *England*; out of which, amongst others, I tooke this note.

Dissentiones inter Jesuitas, &

- 1 *Incarceratos in castro Wisbicensi.*
- 2 *D. Paget, aliosque nobiles Anglos, in Belgio.*
- 3 *Sacerdotes appellantes.*
- 4 *Milites Anglos in Belgio.*

5 Bene-

5 *Benedictinos in Belgio.*

6 *Alumnos Seminariorum Rome, & alibi:*
He meanes *Valladolid* for another place.

7 *Moniales Gravelinge, Bruxellæ, & cet.*

I have given it, as I found it, and so I leave it.

The Protestants proceed humbly in the preaching of the Gospel, without paint, or tallacie.

The Papists ground much upon miracles, and yet confesse the world hath beene much deluded by them. I have beene resident, the space of eight yeares, a quarter of my age, in their chiefest, and most eminent Cities, and places of abode; and yet, was never present at the working of a Miracle. Besides, the working of Miracles, is not an undeceivable signe of the true Faith. God hath wrought Miracles by an Heretick Bishop: yea, by the old Romans; for example, in the defence of the innocent; or, to give waight, and authority to a close, and covered truth. What if I should grant, that the Papists may worke Miracles, in the prooffe of the doctrine, which teacheth a Trinity of persons in the God-head; the Incarnation of Christ; the redemption of the world, by the shedding of his blood? But I will not bee so liberall. Yet, God hath wrought Miracles by wicked

ked and unbeleeving people, though not to sanctifie their wickednesse, and countenance their unbeliefe.

The famous Epistle of Gregory the great, to Austin, the Apostle of England, will easily fix, and fasten this point. And long before his dayes, Saint Justine the Martyr, was of the same minde; *Licet* (saith he) *heretici miracula faciant, hoc tamen non confirmat hereticos in errore, quia miraculorum effectio non semper est pietatis signum, & demonstratio, ut Dominus ostendit cum ei dicunt, Domine nomen in nomine tuo prophetavimus?* Although Hereticks worke Miracles, this notwithstanding doth not confirme them in their error, because the working of Miracles is not alwayes an infallible demonstration of piety, as Christ sheweth, when they say to him, *Lord, have we not in thy name Prophecied, cast out Devils?* The Papists have the name of good, and recollected people. I can passe my judgement, not upon the hearts, but upon the lives of three Families, which I saw. One of which was wholly taken up with sporting, gaming, hunting, revelling. The Masters of the other were Spaniards in all their discourses, rather then Englishmen; which I was sorry to heare: And one of them, frequented our Churches with his body, but not with his heart: otherwise,

Greg. ep. ad
Aug.
S. Just.

otherwise, they were morall men. But Origen speakes as if he knew them : *Mul-
nocentior est hereticus bona vite, & plus in
doctrina sua habet authoritatis, eo qui doctri-
nam conversatione maculat* : An Heretick of a
good life, is much more hurtfull, and bring-
geth more authority to his doctrine, then
he that spotteth his doctrine with his life.
And afterwards, *Idcirco sollicite caveamus
hereticos, qui conversationis optime sunt, quo-
rum forte vitam non tam Deus, quam Dia-
bolus instruxit* : Therefore, let us take dili-
gent heed of Hereticks, who are of a refined
conversation, whose lives perhaps, not
God, but the Devill hath ordered. Their
very orders of Religions are even frivolous
in many points of their Institutions : For,
if they fore-see a sinne in the exercise of o-
bedience, they may not question the suffi-
ciencie of the command. And both they
and their Priests may with more leave, and
a lesse breach of Law, commit Fornication,
or Adultery, or Sodomy, or beastiality, a
thousand times over, then marry, although
Gods Law was antecedent to their vow of
chastity, and is of more validity ; yea,
though we should grant their vow, as the
vow to be ratified (with some limitation)
by another Law of God, because the mat-
ter of the vow, is of greater perfection. It

came

came from the Monke of *Doway*, that not long agoe, it was a custome in *Biscay*, a Province of *Spaine*, and observed with all exactnesse of diligence; that every man, having married a wife, sent her the first night to the Priest of the Parish. And that these different Orders of Religion, did not take their beginning from the speciall inspiration of God; I will manifestly prove out of their owne Canons.

The Councell of *Lateran*, celebrated in the dayes of of Pope *Innocentius* the third, hath this Canon, *Ne nimia Religionum diversitas gravem in Ecclesia Dei confusionem inducat, firmiter prohibemus, ne quis de cetero novam Religionem inveniat: Sed quicumque voluerit ad Religionem converti, unam de approbatis assumat*: Lest the diversity of Religions should trouble all, and raise a confusion in the Church of of God; we firmly forbid any man hereafter to invent a new Religion: but whosoever will be turned to Religion, let him apply himselfe to one of those, which are already approved.

Marke the phrase of these *Lateran* Bishops, invent a new Religion; and I suppose, they would not put limits to the Spirit of God; and for the confusion here mentioned, it is as plaine to be seene, as

*Concil.
Later.*

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the Church of *Rome*; for in dissention, is the destruction of love, and order; and consequently confusion. And what true learning can the world expect from these people? who cannot speake, or write the sincere meaning of their minds; because their tongues, and pens are confined to the severall opinions of their orders. Armed with these grounds, I tooke up a good, and masculine resolution; and letting fall Popery, made a confession of Faith, against which, the gates of Hell can never prevaile: in the words, and manner following.

CHAP. XVI.

I Beleeve, that the Church of *England*, comparing the weake, and decayed estate of the Roman Church, in the beginning of this latter age; with the strong and flourishing condition of the Primitive times, some hundreds of yeares after Christ: and finding the Church of *Rome*, with relation to those times, so unlike the Church of *Rome*, and so contrary to it selfe; had good reason to trust the soules, and eternity of her faithfull people; rather with the old purity of the younger times, neere Christ the ancient of dayes; then with the new beliefe

belese of these old and dangerous times. It being confessed, and all Histories, as if they had beene written with the same pen testifying; that in those golden times, the name of Pope was not heard of. The Bishop of *Rome*, was indeed, esteemed a Bishop, a Patriarch; and there was a full point. All the supremacie hee could possibly then claime, rested in his being a supreme Patriarch. Which supremacie gave him the first place, allowed him to give the first sentence; and there hee stuck. And how little the Councell of *Nice*, of *Constantinople*; and all the Grecian Councils, favoured the Latin Church, and their Patriarch, the Bishop of *Rome*; he that can read, and understand, may be a witnesse. And, to consider the just ordering of Church-employments: *Constantine* the first Christian Emperour, (if I may stile him so, without prejudice to *Philip*) *ex sacerdotum sententia*, saith *Ruffinus*, advised by certaine Bishops, called the Councell of *Nice*. And he cannot be said, as *Bellarmino* answereth, to have executed the Popes commandment. For, the Author seemeth not in this relation, to have thought of the Bishop of *Rome*: unlesse you will urge, he thought of him in a confused manner, as being in the number of Bishops. Behold here, the

Ruff. Eccl.
Hist. l. i. c. i.

Ruff. Eccl.
Hist. l. i. c. 9

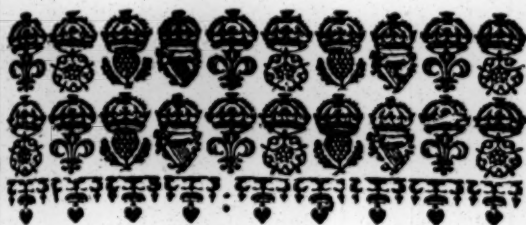
great height of Princely, and temporall authority. *Edefius*, and *Fruementius*, labouring to reconcile a great Kingdome of *India* to Christ; dealt their affaires with *Athanasius*, Bishop of *Alexandria*; they had not learned the duty of repairing to *Rome*. Observe the indifferencie of Episcopall, and Spirituall power. And againe, it being most certaine, that in those cleane and holy times, the Sacrament of the Eucharist was not adored, and consequently, not beleev'd to be God: and was freely delivered in both kindes to the people. And I wonder that the strange inconveniencies, which the nicenesse, and curiosity of *Rome* pretendeth, were not perceived by the cleare eyes of the holy Prelates in those dayes: who little dreaming of a reall presence, little thought waking, that the administration of the Sacrament in one kinde, gave the things signified by both kindes; the body and bloud; and was therefore, sufficient to spirituall nourishment. And moreover, it appearing plainely, in all the old Monuments of Records; that the Scripture was then read, not to the eares, but through the eares, to the hearts of people, in a knowne language. So that when the supremacie of the Pope beganne to take place, then onely his language began to be supreme, as well as he.

More

More a great deale may be said, but I have not time to say it at this time.

Indeed, and indeed, the Church of *Rome* in my thoughts, is rather the carcasse of a Church, then the Church animated with the holy Ghost: and is like the ruines of a City, burnt or decayed: by which we may perceive, there hath beene a City. Her people may say, *Fuimus Troes*, we have been the beautiull Church of Christ. It can doe no harme, if it be knowne; that three dayes before I preached my first Sermon; by which I declared my recantation; certaine Papists, very neere to me in familiarity, came to my lodging; and desiring to dine with me, furnished the table with provision of their owne buying. But some houres after, there rose such a tumult and combustion in my body, that I was forced to take my bed; and keep it; and yet, leave it every halfe houre; that for three dayes, I slept, if at all, but very little: And when I came to the Pulpit, I was more like the wrack of poyson, then a living body. And yet, God carried me through that good work, with great power.

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THE FIFTH BOOKE.

CHAP. I.

HAVING thus boldly behaved my selfe in the open Field, the Popish Priests, and Papiſts; beganne to let their tongues goe at me with all their power.

Potiphars wife threw ſlanders after *Joſeph*, flying from her. The Dragon caſt rivers of water out of his mouth; thinking to drowne the Woman with her childe, that had eſcaped to the Wilderneſſe. The Crocodiles are ſaid to beate themſelves, when they have loſt their prey. Let the Crocodile correct himſelfe: but let him ſpare me.

Plutarch.

Here I muſt advertiſe my Reader, and
N n 4 before

before the advertisement, I will consider, that my Creatour, my Redeemer, and my Judge, is present with me, and observes how I manage my Pen. Th: Popish Religion, in the continuance of it, stands upon these two maine props, as upon two mighty Pillars.

First, the spreading, and dilating of their praises, who fight under their Banner:

Secondly, the vilifying, and debasing of those, who take armes against them. And it is to me a certainty, that the world lies drown'd in the bottome of these two great flouds; and is utterly ignorant, what persons have beene able, and good; what otherwise, for these many ages. Their end is: The hearts of people, prepossessed with evill rumours, will be so filled with them; that the doctrine of him, upon whom the rumours attend, shall either have no place, or a very poore one: And such a person, or the good in him, shall ever be looked upon, through the rumour; which like a false Glasse, shall make a strange creature of him. It is with the Popish Priests amongst themselves, that knowing one another so well, they know not how to instill a beliefe into one another, of what they say. I will give onely a soft touch or two; because they
are

are very fore in this part. The Jesuits had a Scholler, when I was their Scholler, marked for a Jesuit; and they voiced of him, that every word which came from him in his exercises, was worthy to be written in gold. They had another Scholler whose thoughts were not with the Jesuits, and he being gone, they gave out a rumour, that he was in opinion an *Adamite*; and held, that we ought (and might with lesse danger of sinning) to conforme our selves, in the matter of apparell, to *Adam* and *Eve* before their fall. The man branded with this rumour, is now a Priest, and a Prisoner in *England*; but a plaine one: and as free from any such imagination, as the best of us all. If they be thus mischievous at their owne home; what shall become of me, that have another home; set up, in opposition to their home? Where true Faith is the Mistresse, Christian simplicity is ever a waiter: But falshood is weake, and alwayes wanting; and as she is false, so are all her attendants; and all her wayes. The Schollers in the Seminaries, beleeve nothing of the same ranke, more truely, then that Master *Fox*, who wrote the Martyrologe, was of so weake a braine, that hee thought his head was an *Vrinall*; and if it touched a thing of a hard substance, it would

would breake. Is not this a pretty way to transforme people into a belief, that all the doctrine and history, which came out of that head, was no better then Urinall prooffe? A person of worth, and great vertue amongst the Protestants, wrote against them: And if I have eares, they reported he was tooke in the base act of Fornication with a poore Blackamore drudge: They would not grant him the honour to have dealt with a Woman of his owne skinn. Was not this a deepe way to perswade, that his booke was begot betwixt him, and the Devill! I heard the man named, who wrote the book in the name of Bishop King on his death-bed. The Bishop was abused: And yet the Church of *Rome* cannot blush.

But I cannot stay upon this Dung-hill; because I see more foule way, in my way concerning my selfe.

CHAP. II.

THey reported so basely of me, in the matter of my departure from them, and from the place of my residence in the Countrey: that I was forced to repaire to the Master of the house, for a testimony under

der his hand, of my religious demeanour; who being a direct man in his way, gave it me in ample manner; and freed me both from the sinne, and the suspicion of it on his part. And I can make it evident to any middle, and indifferent person, that I could not have proceeded otherwise, either in reason, or justice, or prudence; all circumstances considered; and my knowledge of the present condition of things: And yet, they have not feared to report a most execrable falshood: that the Master of the house tooke me in bed with his wife; and vehemently protested, that if I had not beene a sacred person, a Priest, hee would have killed me. And that the matter might seeme more colourable, they imployed a Minister of the same Countrey, a friend of theirs, and a wilde one; and a man of all companies, to make it his pot-discourse: who in this, was not Christs Minister, but theirs, and the Devils. How much hath poore *England* suffered, and how long groaned under such Ministers, divided in their owne hearts, and torne betwixt Papists, and Protestants: neither altogether faithfull to one, nor wholly true to the other. Albeit I am sure, that as in all great workes; so especially in the service of God, the heart must be united in it selfe, that it may

may be more strong in its motion.

But to turn upon the report: I may use extraordinary words, because I am extraordinarily charged: As I shall ever desire to partake, either of the promises of the Gospel, or of the merits of Jesus Christ, no such thing, nor yet any shadow of it, was true. And in my conscience, I cannot take the Gentlewoman with any thing, but fondnesse, and indiscretion; to which, the sexe is very prone; and which shee hath practised upon more then my selfe. Witnesse the witnesses of our conversation, which either were of the house, or of their Tenants. Thinke now, into what troubled streames he throwes himselfe, that kicks off *Rome*, and twines with the Church of *England*. If he be not supported with strong hands, both inwardly, and outwardly; in truth, in truth, he floats upon a very cold, and comfortlesse condition. What then, when his owne Brethren make him the jest and contempt of men, halfe metamorphosed into beasts? But this was little to what came after. It was proclaimed with a generall cry, that I was madde; and that I, and my wits had beene parted this many a yeare. But O my Father of Heaven, I thank thee, I have them still: and my joy is, that as they were in thy gift, so they are in thy keeping.

keeping. If they answer : these were the noises of common people ; and rumours are no sooner hatched, but they have long feathered wings. What say they to the Scotch Priest in *Holborne*, who reported to certaine Protestants, that I was runne away with the mans wife, in whose house I lodged. And they doubting of it ; doe yee thinke, (said he) that I know it not, who lodge very neere to him ? This rumour was discovered in the mouth, where it was first borne. Having preached in Saint Clements Church, I was no sooner out of the Pulpit, but the Reader desired me to satisfie him in one particular ; and related, that he had spoke a day or two before, with an honest, and moderate Papist ; who assured him, that in the beginning of the weeke, I had ravished a maid ; and such a Justice, naming a Gentleman in *Holborne*, had sent me to *Newgate*. And they were as busie in the Countrey. For, a Countrey-Papist came to my lodging ; enjoyned by his friends, to see me : Truly (said he) it is credibly reported, and beleaved in the Countrey, that you are dead, having cut your throat. O *Rome*, canst thou maintaine thy greatnesse by no better meanes ? Then, thou art a wretched *Rome* indeed ; and blessed be the houre in which I left thee. And lately

lately, when by reason of some words in my Parish, vomitted out of the black mouth of a Popish servant, in the dishonour, both of me, and our Religion. I wrote to his Master, desiring that my Parishioners might not be stirred in their service of God, or averted from their allegiance to the King: inserting these words concerning my selfe. *Set aside the sweete name of Christ, I would rather choose to be a Turke then a Papist.* I discerned no change in the working of my letter, but only, that I was defamed through the Countrey, and proposed as one that had more inclination to Turcisme, then to Chritianity in them; that part which qualified the proposition, *set aside the sweet name of Christ*, being wholly concealed, and set aside in the report and my intention evacuated. The occasion of my inserting that clause was, because the Popish servant had said, he was sure that I would quickly bee theirs againe; which is alwayes a great part of their plea, when the man that cometh from them, is circumspect in his life. I see, that where one notorious abomination dwels, all other sinnes are neighbours.

This letter was shewed by the Papists, to one of my owne cloth, and profession. But one, whom the Papists have bought and seal'd their speciall friend by speciall benefits,

benefits, and entertainments. He speaking as affection prompted him, not as Religion: so farre helped them on, both in their opinions, and in their depression of me; that he perswaded them, the proposition which they had chose for the instrument of their abuses, *Set aside the sweete name of Christ, I had rather be a Turke then a Papist*; to be no other thing, but elegant nonsense. His reasons were, as I received them from his owne mouth: First, because the sweete name of Christ could not be set aside. Secondly, because the proposition being resolved into the sense of it, if it hath any, is this: *Set aside the sweete name of Christ, I had rather be a Turke then a Christian.* I reply: This is the discourse of flesh and bloud, or rather, of hunger and thirst, and wanton appetite. Were there the greatest of all connexions betwixt the name of Christ, and the Popish Religion, I might borrow of the Philosophers, an hypotheticall, and imaginary separation, *per impossibile*. But, my meaning in the inwards, is; I doe not conceive, there is any mighty businesse of Christ amongst the Papists, but his name; and that wheresover it is, is a sweete name, and a name without a thing, will easily be removed by an *Intellectus agens*. And therefore it will stand as close, as this mans tongue

tongue does to the Papists, *Set aside the sweete name of Christ, I had rather bee a Turke then a Papist.* And his second reason is most injurious to his owe Religion, I meane the Religion which he professeth; For it comes with a long taile, and implies, that nothing is signified by the word Papist, but Christian, they being *termini convertibiles*; and that every tenent of Popery, is Christian, and derived from Christ. But, the wonder is, that I am forced to defend my propositions, and assertions, by which I disclaime Popery, against a Brother. The Father of Heaven, in his Sonne Jesus Christ blesse, and continue the Parliaments of *England*, or many a faire birth-right will be sold for a messe of Pottage. Two things I have learn'd, and experience was my Schoole-mistresse, speaking to me from the lives of others: The first is, that to divide and rend our selves betwixt two Religions, is the nearest path to Atheisme. And the second, that men so rent & divided, are company-keepers, lovers of pleasure, hunters, gamsters, & cat. And by such, I shall joyfully be resisted; having so good an assurance, that I fight Gods battels.

And that the Papists may rise as high as scandall can mount: they have spread into the world, that I have tooke, one of their

Priests

Priests, by whose hands God hath beene very kinde to me. To this, I thus answer: First, that my obligation to my Prince, the State, and the Parliament, being the representative body of the whole Kingdome, doth binde me farre more strictly, then the private kindnesse betwixt friend and friend. Secondly, as I desire to be washed with the blood of Christ, I had no hand in the taking of that person, nor knowledge of it. The man I tooke, was one from whom I was utterly disinteressed; a scandalous person, a scandall-raiser, and one by whose practises I am as sicke to the Popish Religion, as I would bee dead to its sinnes. The other my *quondam* friend, I could have taxed in a fit place of this book, for his wily dealings with a maid, said to be possessed with a Devill; and related, that the Devill lurking in a lump of her flesh, would runne from part to part, and would not endure to be touched with his fingers, used in the touch of the consecrated Host. But I spared my friend.

I could be copious, if I should not bee tedious, in these relations. Old wives tales are odious: And Saint Gregory Nazianzen saith *Julian* the Apostata; for blowing coales at the Devils Altar, with old women. How their wisdom is confounded!

Oo

It

It is vainly done of the Pelican, that seeing her nest fired by Shepherds, commeth in all haste, and thinking to redeeme her young from the danger; by the waving of her wings; bloweth the fire, and encreaseth the flame: and at last, applying her whole body, loseth her wings, the safety of her body.

And these reports are in effect, the same: The flame of my devotion towards the Church of *England*, is increased; and they lose their wings, and themselves in the fire: when doubtles, they thought to scape away (like the Fish) in the black inke, they cast round about them, upon their brother. O these reports! They goe, as *Demofibenes* saies of the waves in the Sea, one confusedly tumbling over the back of another, without any stop, or intermission. And he that flyeth from *Babylon*, is like one of the Martyrs in the Primitive Church, tormented in a brazen Bull. The bellowing, and roaring that you heare, is, in the thing it selfe, the voice of the Martyr; but much altered by passing through the wide throat of the brazen Bull. The torments of *Marcus Arathusius*, were strange ones; described by Saint *Gregory Nazianzen*. The venerable old man was drawn through the kennels, & through all sorts of unclean places.

S. Greg.
Naz. orat. 3.
in Julian.

He

He was hung up by the armes, and tossed from side to side, where the boyes stood with Pen-kifes, to receive his naked body. He was drawne up in a basket, in the heate of a burning day; and all spread with honny, to gather a meeting of Bees upon his body. But he was happy: And happy were the Martyrs, who prayed, and meditated, walking upon hot fiery coales, as upon Roses. I complained to one of them, of these scandals. And it was answer'd, that I might be called an Adulterer, a Ravisher, and the like; because I had defiled the Spoule of Christ, and turned to a Harlot. But why then is the crime delivered without the comment?

Some dayes after the publication of my closing with the Church of *England*, a Popish Priest came to me, having in his company, one habited like an English Minister: and the maine point of his businesse broke out in these words: See how God provides for his Church; you have left us, and here is one comming to us from that, for the love of which, you forsooke us. And thus speaking, he pointed to the Minister. The Gentleman is now beneficed with us, and therefore you shall not know his name, though you are acquainted with his fault, because God hath hid many of my faults.

from those that know my name. Yet I like not, that he so much favoureth of the Popish practise, as to stigmatize me with the brand of insufficiencie in matter of learning, wheresoever he commeth. For, if he were come quite home to us, hee would be *one heart and soule* with me: and draw the practise of his life more neare to his parts, both of nature and learning: in both which, whatsoever I am, he is not unable: though both he and the Priest were of a most horrid life.

Let Men and Angels heare me: If any member of the Church of *Rome*, or *England*, can make it plaine to the reason of competent and fit Judges; that from the day wherein I first gave my necke into the yoke of the Papists, to this houre; I have committed any scandalous action, scandalous in the judgement of the Church of *England*: and moreover, have not lived a wary, sober, and recluse life: I will restore againe, the little I have received from the Church of *England*; and begge my bread, all the dayes of my life. Let them goe to my lodging-places in the City, and to my Parish in the Countrey (they are well knowne) and when they come home againe, convince me either of immodesty, intemperancie, idleness, or other such crime; and I will turne
begger

begger in the very day of my conviction. And yet I know, that the Church of *Rome* will set mee out, (and Reader, remember my Prophecie) in the forme of a foolish, madde, ignorant, shallow, and odiously wicked creature. And I am all this, but they know it not. And even now, I play the foole; for, in the defence of my selfe, I commend my selfe. But I trust, my intention is rather to defend the honour of the Church, from which, I did once cut my selfe, and to which, God hath joyned mee againe. I have heard it spoke in the corners of their Colledges; that they presently write the lives of persons, who revolt from them; and put them, and their actions in a strange habit. I shall be joyfull to reade my life; that I may weepe for my sinnes, and blesse God for my deliverances; but if it be not written truely, he will write it, that best knowes it. If they come with falshoods, I shall more and more detest them, and their Religion; and beleeeve, that all their good purposes in the service of God, are but Velleities, Wils, and no Wils; Wils which would, but will not. I desire peace, if it may be granted, with good conditions. I was bound to satisfie good people, and stop the mouths of the evill. To many hath beene denied the use of a sword;

but no man ever was prohibited to use a buckler; because a buckler is ordained only for defence: and in our defence we kill; and yet are not thought to commit murder.

CHAP. III.

GOD hath brought me home with a mighty hand. Had I sailed from *Rome* one day sooner, as my purpose was; I had certainly beene carried away by the Turkish Gallies; which swept away all they met the day before I passed. I was dangerously sicke in my journey towards *England*, at *Ligorne*: but, God restored me. The Ship wherein I was, ranne a whole night laid all along upon one of her sides: And another time, began to sinke downright: I fell into the hands of theeves by the Sea-shore, that would have killed mee: and all in my journey towards *England*. And after all this, and much more, I am a convert to the Church of *England*, in a time which needs a man of a bold heart; and a good courage like my selfe: to resist the craft, encroaching, and intrusion of Popery. Let a great Papist remember his ordinary saying, that he beleev'd God would worke some great worke by me. And I have great

hope

hope that the Church wilbe pleased to look upon me, and fixe me, where I may best be seene; and most be heard. I am not of their minde, that move, and sue, and labour, in the atchievement of that, which ought to bee cast upon them. The Lord knowes, that although the Church of Rome accuseth mee of ambitious thoughts, a small being in a fit place, is the top of all my wishes. A Councell said: *Meminisse oportet, quia columba est in divinis Scripturis Ecclesia appellata, que non unguibus lacerat, sed alis pie pertulit*: We ought all to remember, that the Church is stiled in holy Scripture, an innocent Dove for her gentlenesse; which chides rather, then teares, and having chid, is friends again presently, and receives with all gentlenesse. Yet, I am bold to say, that it would be a noble worke, to provide for the present reliefe, and entertainment of Shollers, who shall afterwards desert the Church of Rome, and cleave to us. The Church of Rome doth exceedingly bragge of her charity in that part; when (it is certaine) their common aime (if not their chiefe aime) is the strength, and benefit of their private body; wherein they are all as one, that they may stand the faster. I owe my prayers, and in a manner, my selfe, to many great personages. The Lord pay

Con. Aquis-
gr. can. 134
The Councel
of Aix.

them againe what I received of them, in that money which goes in Heaven. And persons of ordinary condition, refreshed me above their condition. Let him, for whose sake they were so pious, reward them: I would the Levite had beene as earnest as the Samaritane.

CHAP. III.

ANd being come to the Arke, I desire not to settle onely upon the top of the Arke, but to come into it, and be pliable in all points. If I have committed an error in this booke, I shall presently correct it, after the least whisper of admonishment which may have beene easily committed; because I have not used other books, borne with a desire of haste; but was contented with part of my owne papers: and certaine extractions out of the Popish Libraries. I beleevē as the Church of England beleevēs; knowing, what shee beleevēs.

The Greek and Latin editions have in the 8. chapter of *Genesis*, The Crow went out and returned not. But the English agreeing with the Hebrew, hath: *And he sent forth a Raven, which went forth to and fro, untill the waters were dried up from off the earth.*

For

For he went out, and now and then, returned to the top of the Arke, flew to and fro, as Birds are wont. And though the Dove also went out of the Arke; yet, because she could not finde cleane footing, shee returned: and *He put forth his hand, and took her, and pulled her in unto him into the Arke.* How ready the good old man was? Hee met her with his hand, and tooke hold of her, lest the weary thing should fall; and succoured her weaknesse with his strength, and pulled her in; and did not leave her in uncertainties; but pulled her unto himselfe. This man know how to carry his hand in Gods Arke. But, what became of the Crow? The Crow (saith Saint *Austin*) fastned upon the floating carcasses of men, beasts, and birds; there feasted, and delighted himselfe (abroad, out of the Arke, and in the midst of the troubled waters) with filth, and carrion. The Papists lay to our charge; that no man goeth from them to us, but with a desire of more liberty, and licentiousnesse. I am certaine, that some have done so; whom the Devill hath tossed from one extremity to another; from a roughnesse, which God requires not; to a rudenesse which he hates. But, these have begun to be rude privately amongst them; and then, have rather turned Atheists, then Protestants.

Protestants. And many have runne Saint Austins course, who having rejected the Manichees, and betook himselfe to the Church of God; became a stout Defender of the one, and a strong opposer of the other. God call'd me, and I heard him: he brought me, and I came: And being safe come, I shall be valiant. Though a Partridge steale the egges of her neighbour Partridge; hatch them, and bring them up; yet, whensoever the young Partridge shall heare the call of his true mother; though he was taken from her in the egge, before hee could see her, or heare her, and before he was a Partridge; he will forsake his false mother, and her covey, and drawne by a kind of secret correspondence, returne presently to the true one. And so have I. I thanke the Priest, that offered me entertainment at *Doway*, and there, the honour to be made Doctor, if I would law downe the Religion of *England*: But I am well here, both soule and body, it shall suffice me for this world, that I can be a Doctor, both here and there. *Omnia habemus in Christo, & omnia nobis Christus*, saith Saint Ambrose, I shall have all things in Christ, and Christ will bee all things to me. *Quicquid amoveri*, saith Saint Austin, *ille tibi erit*, he will be to thee whatsoever thou lovest. And therefore.

S. Ambr.

S. August.
Psal. 39.

fore, shall not I runne after him, when hee calls? *O quam pauci post te volunt ire Domine; cum tamen pervenire ad te nemo est qui nolit?* O Lord, saith Saint Bernard, how few will goe after thee? And yet, there is no man but would faine come to thee. And a little after: *Non curant querere, quem tamen desiderant invenire: cupiunt te consequi, sed nolunt sequi*: they doe not endeavour to seeke, whom notwithstanding they desire to finde: they would overtake thee; and yet, they will not follow thee. But, I will imitate Saint Ignatius, the Martyr, running violently through all dangers, to God. Being sent from Syria to Rome, with tenne Souldiers, to secure his appearance, whom for their cruelty, he calleth tenne Leopards; in his Epistle to the Romans, which hee wrote in the way, he desires them by any meanes, not to be an impediment to his Martyrdome: tels them, that he is *Dei frumentum*, Gods corne, and must be ground with the teeth of wilde beasts, or he cannot be serv'd as pure manchet to the Kings table; no man ever pleaded so much for his life: adjoyning that noble speech, *Ignis, Crux, bestia, confractio ossium, membrorum divisio, & totius corporis contritio, & tota tormenta Diaboli in me veniant, tantum Christo servar*. Let fire, the Crosse, beasts, breaking of bones,

S. Bern.

bones, division of joynts, and bruising of the whole body; and all the torments of the Devill, fall in heaps upon me; onely, what man? onely, speake: onely, let me enjoy Christ. This last note of his, was very sweete, and ravishing. Why, but blessed Saint, faire and softly: know first what you doe. Fire will burne; and burning is intolerable; when your flesh fries, you will tell me another tale. The paines of the Crosse, you may best conceive by our Saviours Passion: he was wounded all over. And for Beasts, you may see every day, they have teeth, and jawes, and clawes too, and are commonly hungry; and know not how to be mercifull, because they want reason, by which, mercie is knowne to be mercie; and a Lion is not a sociable creature; he will roare, you may heare him a great while before you can see him. And what is the breaking of the bones, thou mayest give a guesse, if ever thou had'st but one out of joynt; they will ake, when they are broken. Judge of the rest. These mischievous things are not thoroughly knowne, and conceived in the soule, till they are thoroughly knowne and felt in the body. Sense (doubtlesse) did object all these difficulties to his reason: yet, all could not stay him from the Lions.

And

And that I may fore-stall, and prevent an occasion of idle discourse, I will take off the seeming edge of a colourable objection. Perhaps, it may be said: that I have scattered a word now and then, (and even in public) against those, that now appeare to be the cleaner, and most uncorrupt part of Christians: Those I mean, whom injurious tongues call Puritanes. I call the world to witnesse, and answer with me : that I never used any such words, but with this qualification, and seasoning of what was said; that my stroke was not intended against such, whom rude livers call'd Puritanes, as running contrarily to their practises : but against those that shrouding themselves under the specious title, cast a deepe scandall upon the true Israelites, by the corruptiōs of their owne lives. And I am no changeling, no Chamelion; For, with such I never was, nor ever shall be friends. A little farther, I never was the Author, or the Promotor of new inventions. I went alwayes in the steps which I found trod before me. Although I was commanded, not to preach in the after-noon : yet I never omitted to expound the Catechisme. I never taxed my Parishioners above the levell of their ordinary duties : I never vexed them with Law-suits. More. Although my annuall meanes is quickly

quickly counted : I never tooke of it, what hath beene taken; nor ever, what was due to me by agreement with me. And why? I am a Shepheard, to feede and preserve; not a Wolfe, to teare, and devoure. Give me leave. Did the world know, how poore my beginnings were, (I am not ashamed of them) in what small helps I have rejoyced; when the Papiſts vaunted, they doubted not to live and see me begg^e mournfully at their doores for a morsell of bread : that my fortunes were carried on the top of the flowing and ebbing waters, two yeares, from banke to banke, before I was fixed : and then, but weakly settled in a dark nooke. Did men know, how I have beene used, abused, forced, threatned, reviled, discomforted, they would not be angry that I desired to subsist, and to preach the good Gospell of Christ. But I will not preach this doctrine till I am call'd.

CHAP. V.

ANd now, I thanke the Papiſts, for my unconquerable resolution; growing from the grossenesse of their scandals. *Josephs* Brethren were very malicious against him; they sold him to slavery; the Scene began

beganne to bee tragicall. God came to act his part, turned the wheele; and made all this malice, and misery end in the great benefit; not onely, of the malicious, and undeserving Brethren; but of *Joseph* himselfe, his old Father, and the whole Kingdome of *Egypt*. *Judas* sold his Master, his Master, and the Master of all things, for thirty pence; the money would goe but a little way; he had an ill bargain. When his part was done, God entred upon the Stage, and by the execrable perfidiousnesse of the Traitor *Judas*, brought about the redemption of mankind, the salvation of the whole world; and in effect, all the shining, that is, and ever shall be made by glorious soules, and bodies in Heaven. I doe not except the soule, and body of our Mediatour, and Advocate Christ Jesus: who though he did not redeeme himselfe; because he was not in captivity; yet came to be betraied, and to redeeme his Betrayed, if he would have bin redeemed. By this law a prudent Mr. of a family turnes the rough nature of an angry Dog, to the benefit, and peace of himselfe, and his family; and a wise Physitian, the eager thirst of a bloud-thirsty horseleach, to the health of a sick person; although indeed, these unreasonable creatures of themselves, aime at nothing, but

but to satiate their owne wilde natures. Saint *Austin* speaking of evill men, saith, *Ne igitur pates, gratis malos esse in hoc mundo, & nihil boni ex illis metere Deum; quia omnis malus aut ideo vivit, ut corrigatur; aut ideo vivit, ut per illum bonus exerceatur*: Doe not therefore thinke, that evill men are suffered to be evill in this world, for no good purpose; and that God reapes no benefit by them: For, every evill man, either therefore lives, that in time he may decline from evill, and incline to good; or therefore lives, that the good man may be exercised, and farthered in the practise of goodnesse by him: otherwise, he should no live. There is a course of things, within the generall course of this world, pertaining to the order; to which, God brings all straggling chances in the last act of the play; which if we did examine, as they come and beget experience, we should enlighten, and enrich the understanding with heavenly matters, exceedingly. We behold, how admirably at this day, moved by the sinfull occasion of Heresie and Superstition, the Church doth watch, and pray: and we know, that a multitude of soules, now crowned in Heaven, hath learned to avoid sinne, by observing others punished for sinne; which could not in justice, have beene punished, if

it had not beene committed : and how
murderers doe open the gate of Heaven
for Martyrs : and that the bloud of Mar-
tyrs hath beene the seed of the Church: for,
if they had not died bodily, many had not
lived spiritually. And to goe as high as
may be : Good comes to God, by the worst
of evils ; the good of glory by sinne : For,
to speake with Cassiodore : *Materia est gloriæ
principalis, delinquentis reatus ; quia nisi cul-
parum occasiones emergerent, locum pietas non
haberet* : The guilt of a Delinquent person,
is a principall matter, that nourisheth glo-
ry: For, if there were no sinne, there would
be no place for the exercise of mercie; which
supposeth misery ; which misery, suppo-
sith sinne. And though I gather good from
the evill of the Church of Rome ; yet, the
evill of the Church, is to me, a sound ar-
gument against the Church. That rule of
Christ, *Yee shall know them by their fruits*,
was true a marke, as a signe from Heaven.
For as the Church of Rome was first known
by her workes ; so now likewise, shee is
knowne by her workes : and the workes of
her age, not being of the same birth and
education, with the workes of her youth;
new her to bee different from her selfe:
when workes doe alwayes answer in some
proportion to Faith ; and the Tree cannot

Cassio. Var.
3.46.

Mat 7. 16.

S. Justin.
Cohort. ad
Græc.

be good, if the fruit be generally evill. And as Saint *Justine* writeth to the Grecians; ὁ γὰρ ἐν λόγοις, ἀλλ' ἐν ἔργοις, τὰ τῆς ἡμετέρας θεοσεβείας πρῶγματα, the solid fruit of pious workes, gives testimony to the true Religion.

I came from the last Popish Colledge, of which I was a member, as I did from all others; fairely, and respectfully on both sides: Their testimony of me, is yet in my hands, made strong, and authentically with their owne Seale. I will give it here, word for word.

Thomas Fitzberbertus Societatis Jesu, Collegii Anglorum de urbe Rector.

OMnibus in quorum manus presentes venerint salutem in Domino sempiternam. Fidem facimus, atque his literis attestamus, latorem presentium, Reverendum Patrem Franciscum Dakerum, (for this was the last name by which I was knowne amongst them) Anglum Sacerdotem esse, nec ullo impedimento Canonico prohiberi, quo minus sacrosanctum Missæ Sacrificium ubique celebrare possit. Cum vero etiam in hoc nostro Collegio sedis Apostolicæ Alumnus fuerit, ex modo absolutis studiis in Angliam ad lucrandas Den
animas

animas proficiscatur; nos quo illum affectu nobiscum morantem complexi sumus, eodem discedentem paterne prosequimur, & omnibus ad quos in itinere devenerit, quantum valeamus in Domino commendamus. In quorum fidem, & cæt. Romæ ex Collegio Anglorum die 9. Septemb. 1635.

Thomas Fitzherbertus manu propria.

Those, with whose understandings this will suite, are able to understand it, without a translation.

The Faculties annexed by the Pope, to the exercise of my Priestly function, were these: I have them under their owne hands.

Ordinariæ Facultates Alumnorum Collegii Anglicani.

1. **F**acultas absolvendi ab omnibus casibus & Censuris in Bulla Cene Domini reservatis, in Regnis Angliæ, Scotiæ, & Hiberniæ.

2. Ut possint illis, quos reconciliaverint, dare Apostolicam benedictionem cum plenaria Indulgentia prima vice: Catholicis vero, congregatis ad Concionem, vel ad sacrum in Festis solennioribus, Apostolicam benedictionem sine plenaria Indulgentia.

3. Ut possint dispensare cum illis, qui con-

traxerint cum tertio vel quarto gradu in foro conscientie tantum.

4. Ut possint commutare vota simplicia, exceptis votis Castitatis & Religionis, in aliud opus pium cum causa.

5. Ut possint benedicere vestes, & alia omnia que pertinent ad Sacrificium, præter ea que requirunt Chrisma.

6. Ut possint restituere jus petendi debitum conjugale, quando ex aliqua causa omissum est.

7. Ut possint dare facultatem Catholicis legendi libros controversiarum, a Catholicis scriptos, in vulgari lingua.

8. Quando non possint ferre Breviarium, vel recitare officium sine probabili periculo, suppleant aliquot Psalmos dicendo, vel alias orationes quas sciunt memoriter.

9. Si aliis Facultatibus indigerint, vel dubia circa horum usum occurrerint, remittant ad Reverendum Dominum Archipresbyterum Anglie, ut illis satisfaciat, prout ipsi in Domino visum fuerit: eique in omnibus obedire teneantur; quod etiam se facturos promittant, priusquam hæc vel alie Facultates eis concedantur.

The Grants of giving Indulgences, are either ordinary, or extraordinary. The ordinary are ordinarily knowne: the extraordinary are these: their Coppie is yet with me.

Formula

Formulae Extraordinarie

Indulgentiarum pro utriusque sexus fidelibus, qui penes se habuerint aliquam Coronam, Rosarium, parvam crucem, aut imaginem benedictam, & cæt.

1. **V**T quicumque semel saltem in hebdomada, officium divinum ordinarium, aut Beate Virginis, aut Defunctorum, aut septem Psalmos Penitenciales, aut Graduales, aut coronam Domini, aut Beate Virginis, aut tertiam partem Rosarii recitare; aut Doctrinam Christianam docere, aut infirmos alicujus Hospitalis, vel detentos in carcere visitare, aut pauperibus Christi subvenire consueverit: & vere penitens, ac confessus sacerdoti ab ordinario approbato, sanctissimum Eucharistia sacramentum sumpserit in aliquo ex diebus infra scriptis, nempe Nativitatis Domini, Epiphaniæ, Ascensionis Domini, Pentecostes cum duobus sequentibus, Corporis Christi, Nativitatis Sancti Joan. Bapt. Sanctorum Apostolorum Petri & Pauli, Assumptionis beate Mariæ semper Virginis, omnium sanctorum, dedicationis propriæ Ecclesiæ, Patroni vel tituli Ecclesiæ; atque ea die nec ad Deum preces effuderit pro Hæresium, ac schismatum exterminatione, pro fidei Catholice propagatione, Christianorum principum concordia, atque aliis sanctæ Matris Ecclesiæ ne essent

bus; in singulis diebus ejusmodi plenariam omnium peccatorum Indulgentiam consequatur.

2. Ut quicumque in prima Dominica Quadragesime, & Quadragesimale jejunium salubriter celebrans, vere penitens & confessus, sacraque communione refectus, ut supra oraverit, iidem Plenariam.

3. Ut quisquis vere penitens, ac si potuerit, ut supra confessus, & sacra communione refectus: alioqui saltem contritus, in mortis articulo nomen Jesu ore si potuerit, sin minus, corde, devote invocaverit, similier plenariam.

Let the Ministers of England (those I meane who dwell at home. and not in Tavernes, who burne with zeale, & not smoak with Tobacco, and who steere not towards preferment, but towards Heaven) judge, whether the man ought not to be cherished, countenanced, and exposed in the light, and frequencie of people, that hath shaken off with great loathing, these wretched abuses, and the Patrons of them. But I poore man (for so is the fortune of these times) like him in the Comick Poet,
 ——— *Vivus vidensque pereo*; live, and while I live, perith; and perish in darknesse, and yet, see my selfe perish: but am not seene to perish; for then, sure I should not perish. But it cannot be thus, long. And
 t herefore,

therefore, O all yee Schollers beyond the Seas, under whose profession there lie secret thoughts of returning to the Church of *England*, be cheerefull: For, howsoever the clouds have shadowed me, the Sunne will shine out upon you. The Church of God hath ever beene subject to outward alterations: And you shall be received, and clasped round about, with the armes of true zeale, and charity. Gods children in *England*, will acknowledge his children, flying from *Babylon*. And every good soule will have a sense of what you feelee, and a sight of what you want, before you can name it. They that are great, shall be the greatest in godlinesse, and in all their greatnessse, shall thinke themselves as little as you. And the golden age will come againe. And therefore, once more I say it, be of good comfort. And for me, I hope I shall now sing with the Prophet, *I will not dye, but live, and declare the workes of the Lord.*

CHAP. VI.

O What a sweetnesse of heart it was to me, when I first entred into the Protestant Churches, after my conversion, to heare the people answer, and see them list-

sen in divine Service? O the poore Countrey people amongst the Papists ! who not understanding their Service, and seldome hearing Sermons ; live more like beasts, then men : I have seene of the Gallegos, and heard of some Countrey people in *Italy*, who (they confessed) did not much differ from beasts, but in the outward shape. And the case of all people in *Rome*, is to be lamented ; whose ordinary phrase is ; Come, let us goe and heare Musick, and the Cardinals boyes sing, at such a Church. This is to please the sense, not God. I saw such a representation of Hell and Heaven, in a Cardinals Palace ; and the parts of Saints and Devils so performed with singing and Musicke ; and the soules in so great a number, comming out of the world, into Purgatory ; that it was wonderfull.

Shewes of this nature are often seene in their Churches. *Aristotle* sayes well : *Omnis cognitio nostra a sensu initium habet* ; All the knowledge we gather from below, begins at the sense. And these Scribes and Pharisees, doe foole the senses of their people exceedingly.

I have an old manuscript, wrought excellently with gold, and painting : In which booke there is a prayer with this inscription : *Oratio venerabilis Bedæ Presbyteri de*

de septem verbis Christi in cruce pendemis :
 quam orationem quicumque quotidie devote
 dixerit, nec Diabolus, nec malus homo ei nocere
 poterit : nec sine confessione morietur : & per
 tringinta dies ante obitum suum, videbit glo-
 riosam Virginem Mariam, in auxilium sibi
 preparatam. The prayer of venerable Bede,
 Priest, of the seven words, or speeches of
 Christ, hanging upon the Crosse : which
 prayer, whosoever shall say devoutly every
 day upon his knees ; neither the Devill,
 nor any evill man shall ever hurt him ; nei-
 ther shall he die without confession ; and
 three hundred dayes before his death, hee
 shall see the glorious Virgin *Mary* in a rea-
 dinesse to succour him. At the Bussie in *Hol-*
land, in the Church of *S. Peter* ; they have
 pictured a Bishop in a glasse-window. On
 one side of him, hangs Christ upon the
 Crosse, with his wounds bleeding : On the
 other side stands the Virgin *Mary*, with her
 breasts running. The Bishop in the middle,
 is made with a divided countenance ; and
 these words are drawne in a long roll, from
 his mouth : *quo me vertam nescio*, I know
 not, to which of these two, to turne my
 selfe ; either to the bloud of Christ, or to
 the milke of the Virgin *Mary*. And was
 not this an ignorant Bishop ? and was his
 flock like to thrive ?

They

They lead their people strangely by the eares also: They send letters very commonly to their Colledges, which are read in the Refectories, and recreations, as their letters of newes are; and wherein passages are farre otherwise related, then they weredone.

When I was a Spaniard, a Priest having beene put to death in *England*, there came presently a relation; that the quarters of the Priest, being brought to the Judges house, he commanded them to be laid by a hanch or two of Venison, (which by chance had beene then presented to him) and most unhumanely compared the one with the other; jesting, and scoffing at them. The English Jesuits have beat the Spaniards into such a stupidity, by perswasion; that they scarce either see them, or the Schollers, even in the streets; but they run to them, and kisse their garments; thinking they will all very suddenly be Martyrs. And somtimes they runne upon confessed sinnes; that they may please, and flatter the senses of people. *Michael Angelo*, a Painter of *Rome*, having enticed a young man into his house, under the smooth pretence of drawing a picture by the sight of him: bound him to a great wooden Crosse, and having stabbed him to the heart with a Pen-knife, in imitation of *Parrhysius* that had tortured an old captive

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in the like cause; drew Christ hanging, and dying upō the Crosse, after his resemblance; & yet escaped without punishment. And this picture, because it sets forth Christ dying, as if the picture it selfe were dying, and with a shew of motion in every part; and because it gives the death of Christ to the life; is had in great veneration amongst them.

And that their Churches may not want singers, they take somewhat from their children in their cradles; which, if many of their Priests did misse, they would not be so much mischievous: neither should I, and others, have had ground to suspect the young English Jesuits in their Colledges, that are so full of sport, and play with the fairest amongst the boyes. One example in a kinde, will suffice: it hath beene often in the mouth of an English Monk; that he hath wrought more conversions of ours to their way, in Tavernes, then ever any of his Order hath done, with all their observances of times, and places. But he more loves Tavernes and Women, then soules; or the tongues of his fellow-Monks are not true to him. Surely, this Monk deserves not to be kneel'd to, when he is first seene, for a blessing: as the Papists of *England* are wont to behave themselves towards their Priests. He will give a curse rather, by drawing

ing his humble suppliants, if men, to the Taverne, if women, to his chamber.

It is no hard matter to varnish over these abuses. Reader be carefull, Arts are wondrous things; they will make new things, change old things, doe all things. If you be not very wise, and wary, they will deceive you, with excuses, glosses, pretences, professions, expressions, accusations. And he that suffers himselfe to be deceiv'd by another, is his foole. O how easie it is, with a word, a gesture, a countenance, to make men ridiculous!

It is not possible to write, but many things will lie faire to the stroke of a troubled, and carping disposition. Their way is known, they joyn their heads, hearts, pains, and pens together. Some Index-men looke into Authors, some invent the matter. What pertaines to severall Sciences, is distributed to severall Masters of those Sciences. One disposeth the matter; another cloaths it in language. On my part there are but two; I, and my selfe: and one of these two, knowes no more! then the other. They know me, and the secrets of my life: their Authours, and their personall faults shall escape my knowledge. Thus indeed, they stand on the higher ground. But, *Christum loquenti lingua nunquam defuit*, saith Prudentius:

dentius; a tongue was never wanting to Christs oratour. And every Christian hath lived in open warre, ever since he was christened, with all the Devils in Hell.

CHAP. VII.

NOW that I may take my leave mannerly, I shall turne with an Apostrophe to the Papists.

First, my old friends, pray leave to stile your selves *Catholiques*: at least for this reason: If you be *Catholiques*, our great ones, that are very great, and yet more good then great, differing, and dissenting from you in many, and those walghty points of faith, (as it is confessed, on both sides) what are they? you thinke mischievously, but speake if you dare. And what differeth it, to call them (I know the tearme) in expresse words, and to call them so by necessary consequence? Well, well, goe and leave it. It is too common with you, to blurre, and stigmatize whole States; and like the Italian, to wound deeply, even when you crouch humbly.

Secondly, bee not so importunate for *Mercie*, before you deserve it. For, *Mercie* being more neerely allied to goodnesse then to power, is not so much engaged in the
illustra-

illustration of power, as in the preservation of Goodnesse. And Goodnesse will not be Goodnesse, if it concurre with *Mercie* in giving way to the propagation of Evill; of Idolatry, and the doctrine of Devils; or in countenancing the professors of superstition, and prophanenesse. The Prophet *David* proclaimeth, that hee was alwayes an enemy to Gods enemies. And *Mercie* hath no proper object, (I meane both divine *Mercie*, and all other *Mercie* regulated by it) but those mournfull conditions, by the repeale of which, either true Innocencie may be restored, or Gods holy truth and service advanced; and that, either in the fruit, or in the flower; either in the perfection, or in the preparation; or God glorified, not in the by, but directly. God is mercifull to sinners, (else I am in a miserable case) but upon supposition of their future amendment; not upon a demand, that they may remaine inwardly, *in statu quo prius*, in their former perverse estate.

Thirdly, doe not pretend a submission of heart, except you be heartily submitted. For men will not think, that you, who erewhile were generally (I will not say so insolent, but stirringly disposed) that it was not easie for a serious Protestant to walke on his way without reproaches, and as-

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affronts from some of you; are now grown so *bumble*, and submissive on a sudden: except they worke, as you doe, by enforcement, and force their understandings: to which they are never bound, but in matters of Faith; when they leade them captive in *obsequium fidei*, in obedience to Faith.

Fourthly, doe not promise onely that *to lawes you humbly will submit*; but doe it. For, hitherto you have not. Which I thus make strong by prooffe. You have fostered, and cherished many thousands of Priests in your houses, (and now doe) in opposition to, and in defiance of the firme lawes of this Kingdome: who cease not to trouble the whole State, & Kingdome, and to set all on fire, with their scandalous and fabulous reports, and with their seditious, and libellous Pamphlets: who daily pervert the Kings good subjects, and draw them by as many devices as the great Plot-master of Hell can hatch or invent, from their duty to God, and allegiance to the King: then which there are no stricter obligations, no ties more sacred. You promise to doe, the contrary of which you most wilfully performe, even while the promise comes warme from your mouths. Is not this meere juggling?

Fifthly,

Fifthly, bee not so nominall ; doe not call them *Fathers* and *supream* Judges, and acknowledge their power to frame or change; of whom you beleeeve otherwise then you speake. It is the generall Tenent of your Church (and if you be not as ignorant of your Doctrine, as you are of your Service, you will confesse it to be so) that Judges; yea, Princes *extra Ecclesiam Catholicam*, out of the Catholike Church, have not power to frame Decrees, or make Lawes prejudiciall to your Faith. And therefore, your Church sayes, that your Priests are not obliged, or bound by conscience to give a just account to such Judges of their proceedings, even those which fall out of confession; because those Judges have no true, and lawfully-derived power, by which to fasten any such engagement upon them. And it is a received Maxime amongst your Jesuits, that even a Popish Common-wealth, (when the Church and Common-wealth, in some sense, are *in eodem gradu atque ordine*, in one and the same degree and order of Faith) cannot validly decree any thing prejudiciall to the glory of the Church, or to the Canons, and constitutions of it.

Sixthly, doe not mince your tearmes, (lest you are suspected in all things) and shroud the most black attempts, and most
bloody

bloody praetises of the Romish See against our State, with the faire-coloured Mantle of *extraordinary proceedings*: They were extraordinary indeed, that is, above all ordinary wayes of wickednesse. In truth you are extraordinary in your expressions, though not as extraordinary, as your Church in her proceedings. And how dangerous are those people, that call the top of all mischief but extraordinary proceedings? I will not straine this point farther, lest I learne of the Jesuits, to break into that Cabinet of secrecie which the Italian calls *ragioni di stato*. And heare me, doe not father the Gun-powder treason upon a few discontented persons, but lay the greater waight of imputation, where the greatest waight of sinne was. O *England*, give me, I pray thee, a resting place while I live, and when I am dead, a place of buriall. For the Church of *Rome*, cast backe into her Ingredients, is nothing but deceit, and colour. You shall finde another lesson in this booke; and other Authors of that Aggregate of malice and mischief. And whereas a grosse part of our English Papists are Jesuited; let the world judge, to what myriads of mischiefs we lie open.

Seventhly, do not pleade so confidently, that you are in no wise guilty of the wic-

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ked facts of your Progenitours, because you are guilty of their Religion, and believe : in conformity to which, waighed down with a graine or two of Ghostly perswasion; they became guilty of those wicked facts. And *posita causa, sequitur effectus*, say the Logicians. The cause being put, the common cause, the Catholike cause, the cause of Religion; the effect, helped home by the last disposition of a little Ghostly instruction, may follow. And as you love me, call not your errors, supposed errors : as if we supposed errors in you, while you are certaine of onr error. I must tell you, that wee are as certaine, you erre ; as we are certaine, that God and his word erre not. And therefore let your truth be supposed, but not your errors.

Eighthly, leave the old tricke of closing with our Divinity, when it makes for your present occasion, and turne ; and againe, forsaking it at every turne. Whatsoever all Divines say now, *believe was enforced* in Queene *Maries* dayes. And suppose that Peliefe, as being *opus Gratiae*, a worke, or effect of Grace, is not to be enforced : would you be suffered to possesse your innocent children, sufficiently Baptized, with a strange believe ? to encrease your number (another would say, your pestiferous and viperous brood,

brood, but I will not) by threats, and promises, and rich rewards? (and thus you enforce believe, while you thinke not of it) to win a maine part of our Clergie, though not to your Faith, yet to your occasions; and by continuall entertainments of them and theirs, make them in many practises of high note and consequence, more yours, then their owne, or ours? especially when your Priests are still besieging your cares, and there whispering, that you ought to labour at all times, and by all meanes that are feiceable to set up the Popes Throne in all places.

Ninthly, be not so large in the blazoning of your *due obedience*: I will put you a case. If your Prince, blowne forward with the zeale of Gods truth, should endeavour to pull the Pope, the grand Father of delusion and Idolatry, out of his Chaire, in which (men talke) he sits infallible; and utterly to extirpate such a monster-power out of the Christian world. Answer me: would your Religion permit you to assist your Prince in that most honourable enterprise? And therefore, all your promises, I turne over to his examination, *that trieth the hart, and searcheth the reines*. Onely, take heed that a mentall reservation is not at the doore. And if you are ready in good ear-

nest, to minister assistance with your fortunes: pray, turn the Channel, and that masse of money, which you bestow on your death-beds to Jesuits, Monks, Friers, and Priests, and to the superabundant maintenance of their houses in strange lands, reserve for the safety of your poore Country: which in your liberall contributions to Popish uses, you take paines to ruinate.

Lastly, for shame doe not hope, that your affaires may be settled in as great peace, and security, as theirs; who are united in the same reformed Church, with his Majesty; and not onely, serve him faithfully, but also, beleeve honourably of his profession, and are one soule with him: who send not their children by stealth into forraine Countries, that soiled with strange manners, and a strange Religion in strange Countries, they may returne at length, to teach & disseminate in his Dominions, (the peace of which you promise with submission, and in all humility to preserve) a Religion coupled with manners, dangerous to all that he calls his.

One thing I dare presume, that *in this publike Jubilee*, it is not intended, that Vice shall sit hand in hand, rejoycing with Vertue; or Errour with truth. And so farewell. And pray, when we meete againe in this

this kinde, be true and reall *in omni apice*, in every tittle of what you write. And thinke not, that although I acted the part of a Minister, and a Changeling, and a Devill, and a Turke at Rome; and all in one Comedy of my owne composing: you shall ever make any more then a jest of it, and but a poore one.

In our Colledges, they were most gracious, that most goared the Church of *England*: the fond conceit of which, moved mee to turne a Minister, by the Alchymy of Action into all strange formes, that I might passe more plausible.

I am Countrey-plaine, and still short. Certaine religious duties are to be performed, of the same print with my present condition, and I have done.

CHAP. VIII.

Here I will give certaine formes of Christian duties, which in some part belong to me, in regard of my former wandrings: and which I will not fit onely to my selfe; that others may use them upon emergent occasions. That God may be glorified; and in conformity to his most holy Will, the sacred measure of all good-

Q 9 3 nesse.

nesse. I most heartily forgive all people that have trespassed against me, whēsoever wheresoever, or howsoever. Now I look better upon them, I behold my own self in every one of them; or another me, very like my selfe, sent hither into the world, the same way, upon the same businesse; and sweating here in the Vineyard, as I doe, for the same or like paiment; (here I doe not meane the Papists) and perhaps, pleasing God better upon earth, by some hidden vertues; and to be seated more close to him in Heaven, then my selfe. Shall I be displeased with any, with whom, God is pleased to be well pleased? Indeed, we must be friends; for wee hope to live together in one house, for ever. And more: I behold the Image of God in them: and our onely Saviour Christ Jesus; in the humane nature, which he tooke, and married to his Divinity; and cleerely in the body which he put upon him. For his sake, I will imitate Saint Stephen, the boldest, because the first of Martyrs: who being oppressed with a showre, not of hard words, or the like, but of stones: *kneeled downe, and cried with a loud voyce*: His body was as low as Earth, but his voice as high as Heaven; and he sent it thither with a good will; for he cried with a loud voice: and yet, he cried not for the help of others; (helpe

Act. 7. 60.

(helpe, helpe) or for his owne wrongs; but as his wrongs were their finnes: and hee kneeled downe, before he was beate down: and although they might have beate him from his standing, yet they could not beate him from his kneeling, before they had beate him from his life; nor with most hard stones, beate downe his prayer; which then, was his; and now, is mine. *Lord, lay not this sinne to their charge.* One thing I know: they were, both Gods whips, and the instruments of his triall, in respect of me: And blessed be God in all Eternity, that fitted and prepared to my hands so rich, so ample, and such fine-weav'd occasions of patience, and humility. I blesse not God for the sinne, that it was committed; but for his good intention towards me, supposing the commission of evill, and for the good which he wrought by evill, when it was committed.

O the blindness of anger! It is impossible to goe, or stand, or spet, or so much as looke handsomely, in the troubled judgement of the angry person. Anger thinks, that we poyson the air when we breath, and so, is afraid of catching the Plague: and that every thing we looke upon, we infect with the eyes of a Basiliske: and that what we touch is stung by a Scorpion; and there-

S. Chryf.
tom. 4. hom.
24.

fore, the part touched must be cut off: and that where wee smell, thence we have extracted the sweetnesse. And the minde of an angry person, saith *S. Chrysostome*, is a market-place full of tumult, where is a continuall clamour of goers and commers; this man calling, that chiding; one asking, another answering; a fifth murmuring, a sixth hallowing; one here singing, one there lamenting; and all, with different voices: the loud crying of Camels; the rude braying of Asses; a confused noise of all sorts of workemen, incessantly knocking on every side, with their severall instruments. Here is noise enough to make a man lose the right use of his hearing. Go, my soule, to the Philosophers, that knew neither Christ, nor his Father, as we know them: to *Plato*, and to his *Socrates*. Aske *Cicero*, if this be the minde of a vertuous man. The Stoicks would have thought such a man, not a man, but the Ship-wrack of a man.

Psal. 85. 10

S. Aug. super illud
Psalmi *Justitia & Pax.*

It is the voice of the Psalmist, *Righteousnesse and peace have kissed each other*. Upon which words, Saint *Austin* discourseth, as he uses to doe, most excellently: and me thinks he speakes to me: *Dua sunt amice Justitia & Pax: in sorte unam vis, & alteram non facis*. Righteousnesse and Peace are deare, and neare-united friends: you perhaps,

perhaps, would have one, without the other. Which can never be; for they are as unseparable as their friendship : you shall not finde them parted : they are always kissing together. You desire the sweets of Righteousnesse, but you have no minde to Righteousnesse that is sweet. The one is to be done, the other to be enjoyed : If you will enjoy Peace, you must doe righteousness. Why then, Lord, I begge of thee, not Peace without righteousness, but the Peace of Righteousnesse, that while they kisse together in me, I may be kissing too, but what? thy sacred feete, nailed to the Crosse, and bleeding for me. Under which I cast all my wrongs, great and small. And for the persons : if my wishes were as efficacious, as the first words of God in the creation, *Let there be Light* : after which, immediately appeared that most gallant creature all in white : in the next instant ; they should all shine in glory with God and his Angels.

Gen. 1. 3.

CHAP. IX.

NOw, let me looke inward, and search the many turnings, and windings of my heart, for sores that cannot be salv'd, except

S. Aug.

except they be salv'd as well abroad, as at home; and with different plaisters: sores that ake in two places at once. They are knowne by this name, injuries done to my neighbours. And they are like the Serpent, which *Plinie* calleth *Amphisbena*, headed at both ends; and at both ends, they dispense their poyson: for, they not onely wound me with guilt, but also in the same blow, my neighbours with hurt, dammage, and losse of some good thing, to which they have a just title, unjustly taken from them. Every good action is tutored by some vertue: and the lawfull change of the dominion, which every one hath over his owne, lawfully made his owne; must bee regulated, and informed by Justice. It is the Doctrine of Saint *Austin*: *Non dimittitur peccatum, nisi restituatur ablatum*: The sinne is not pardoned, except the thing taken away, be restored: there being a greater *avouia*, and foulness of injustice, in the keeping, and retaining; then in the taking away of my neighbours goods: the act of retaining them, being indeed, a continuall taking of them; and accompanied with much more deliberation: and consequently, a most deliberate negation, or deniall of sorrow for having taken them, and an implicit, or close and secret will, or love of

of the same, and the like wicked action: and verily, an utter exclusion of repentance upon this ground Repentance, by which we are grieved for the commission of one sinne or more, if it include not virtually a sorrow for all our sinnes committed, is not Repentance: and therefore in it selfe, according to the course, and order of Gods proceedings with us, even in Christ Jesus, not pardonable. We cannot grieve with the griefe of true repentance, for one sinne, or many, except we grieve for all: because repentance grieveth that we have offended God, and every sin is a great offence against God.

Of this blacke stampe, are likewise certaine offences committed against God, or his Church: As, when their honour, or goods are taken from them. All goods, as goods, are his goods, that is most good. I understand by goods taken from God, abused. *Abusi*, saith Saint *Austin*, *est uti aliquo ad usum non suum*: To abuse a thing, is to bow it aside, to an use, for which it was not ordained. Gods honour is taken from him, in the commission of every sinne: every sinne being opposite to his honour, and as farre as it is able, destructive of it: because a violation of his precept, and a contempt of his power. But the more eminent, and more speciall taking away of his honour,

S. Aug. super illud Psal. Loquens adversus justum in superbia, & in abusione.

nour, ^{wh} accordingly requires a more eminent, and more speciall satisfaction; is the most foule and deformed act of speaking blasphemous words, in the hearing of our neighbours: as being a plaine act of open defiance against God. The strong foundation, upon which this holy Doctrine standeth, is: Repentance implyeth a revoking of sinne past, to the farthest extent of our ability: For, it necessarily includeth a will, which would, that it never had beene committed: but sinne is not sufficiently revoked, if the wrongs of our neighbours bee not redressed: and certainly, they are not redressed, without satisfaction, made or forgiven: for, the rent is not sowed up. And againe, Repentance supposeth a performance of all the necessary obligations of Charity: and one of the first and chiefest, is, to repaire the ruines of injustice.

Wherefore, with Gods efficacious help according to the Canon of holy Scripture, *And he shall make amends for the harme that he hath done: I will restore to God his own; and because I am his, my selfe: set his honour free; and turne his goods into the channell, where at first, they were by him, set a running towards him. I will correct the judgements of the people, whom I have perverted: and labour to rectifie both their opinions,*

Levit. 5.
16.

opinions, and lives : and because the Spanish word is very significant *disengannar*, to undeceive them. I will restore, if need be : and if I am able, encrease, and preserve the goods, and honour of his Church. And where I was injurious towards my neighbour, I will with all diligence, peece up the losse : though by the weakening of my owne estate. For, then I am a very weake creature, when that, by which I am strong, is due by Gods ordinance to another : and perhaps, another is weake, because I am strong by his weaknesse. I will endeavour by all possible meanes, to know, if the goods devolv'd upon me, have beene well gotten : whether they bee mingled goods, or no ; partly well gotten, and partly otherwise ; and restore what is not mine. The Preacher speakes like a Preacher : *There is a sore evill which I have scene under the Sunne, namely, riches kept for the owners thereof to their hurt.* I said, he speakes like a preacher ; for, the riches that are kept above the Sunne, are not kept for the owners thereof to their hurt : but under the Sun oftentimes, riches are kept for the owners, to their great hurt : amongst which in the first place, are ill-gotten riches : for, they have so much of evill, having beene ill-gotten, that they seldome turne to good, till they are well-gotten againe.

Ecclesiastes
5. 13.

gaine. And although God doth not keepe riches for the owners thereof, to their hurt, because although he knowes all the secrets of future events, all his ordinances are pure, and undefiled : yet, their friends doe ; for they must needs intend the hurt, because ill-gotten goods, without any other addition of evill, are hurtfull to their ownters : and the reason is cleare : what is unjustly gotten, is detained unjustly ; if the case be not varied by length of time : and of all hurts, the hurt of wickednesse is the greatest.

Luke 19. 8.
9.

The holy Ghost is the rule by which I worke : *And Zachæus stood and said unto the Lord, Behold, Lord, the halfe of my goods I give to the poore : and if I have taken any thing from any man, by false accusation, I restore him foure-fold. And Iesus said unto him, This day is salvation come to this house. It is not, I will give ; but I give ; and therefore, the reward is quick, This day. And restitution is made, although the thing taken be small, and the person damnified, of small account. If I have taken any thing from any man. And howsoever the words here run ; we must first restore, and afterwards give. It was Lord before, but the promise of satisfaction having interceded, it is now, Iesus.*

And

And therefore, where I have tooke away the good-name of any man; I will recover it by the law of God, and give it againe. (And why doth not the Church of Rome, which talketh so much of satisfaction, give me my owne againe, injuriously taken from me?) *Sunt homicide*, saith Saint Clement, *interfectores fratrum*; & *sunt homicide detractores eorum*: There are homicides, who murder their brethren; and there are homicides also, that detract from them. If my report was false, I will humbly acknowledge my falsehood, before the witnesses of my report: who, if they be farre distant, shall be made also witnesses of my acknowledgement, by word or letter. If my report was of a thing, wrapt in the clouds of uncertainty; which yet, I published under the name, or colour of a certainty: I will take all the worke to pieces againe, and propose all afresh, as uncertain, but my owne weaknesse. If, of a thing true, and exposed in the light, but not in the light of the Sunne, but of a Candle, as being secret, or not knowne where I made it knowne: I will conquer the wrong with charitable services. If the wronged person be dead, I will, in matter of goods, performe my sacred obligation to his friends; keeping my eye upon the just tenour of his will,

S. Clem. ep.
1. ad Jacob

will, and intention. In matter of good-name, to his good-name: which, as it sickens not with him, so neither does it give up the Ghost when he dies: but may live, and be in good and perfect health, he being dead; and which, it selfe being dead, may be rais'd againe, without a miracle. For, when he is dead, and all other worldly titles are buried with him; still in his soule and his ashes, he reserves a title to his good-name. Where I am deficient by reason of disability, in making the satisfaction compleate, and absolute in all numbers; I will satisfie to the utmost limits of my power: and what is wanting, make up, full, and running over, with my prayers. If I am altogether unable; my spirituall satisfaction shall be the more ample. If for an injury in matter of goods, no temporall satisfaction be required: my satisfaction shall have two feete, or two wings; and I will satisfie, both for the wrong and the curtesie, with love, prayers, and Christian observance. Indeed, I will be singularly carefull to restore my selfe to God in watching, fasting, prayer; and all that is mine, or placed under my care, and any way subordinate to mee, every thing in its proper way: And to make even with my neighbours, wheresoever the least shadow, or semblance of obligation shall

shall appeare. It is the good counsell of Saint Gregory : *Quales vires habuisti ad mundum, tales habeas ad artificem mundi*: With the strength and courage, with which you did pursue the world, when you were of the world; looking now above the world, you must apply your selfe to the Creatour of the world; in whom you may see the world, without the vanity of the world. And Lord, give strength and age to the good thou hast begot in me.

S. Greg.

CHAP. X.

AND I am most heartily sorry, that I, I vile wretch, the child of a weake Woman; a base clod of earth, that having got to live, and be a little warme, hath learn'd to to goe, and speake, and to put on cloaths, and as soone as it could sinne, to sinne: have so greatly, so grievously offended a God infinitely more faire, then the Sunne in all his glory: infinitely more pure, then the pure Angels, that having stood fast when their companions fell, not for want of strength to stand, but with a desire to fall, because with a will to quit their standing, and rise above the firme place where they stood; were presently
R r confirmed

confirmed in all their admirable endowments of Nature and Grace, and also beautified with a new, and that a compleate and everlasting purity : infinitely more good, then he that is most good under him. I have more to say : infinitely more faire, pure, and good, then God with all his art and ability, can make a creature. By whom the Sunne was taught to runne, and commanded not to rest, with a promise that hee should never be weary : whose powerfull voice the dull and senselesse, yet obedient stones, borrow eares to heare : By whose indulgence, the little worme without feete, creepe joyfully ; and the small flies are carried strangely above ground, and make very pretty sport in the Sun-shine. The first, and originall cause of all the Good, that ever was, is, shall be, or can be : and after all this, and infinitely more, then I, or all the Angels of Heaven can utter, my last end. O good Prophet, and great King, lend me thy words, and thy heart : *I have sinned against the Lord.*

2 Sam. 12.
13.

CHAP. XI.

D*ionysius Areopagita*, Saint Pauls Scholler, and his onely convert at *Athens* ; to whom

whom he imparted the knowledge of the third Heaven; describes the God of Heaven, as well as he can, καὶ ὑπερῶς οὐσία, καὶ ἄνωγτος, καὶ λόγος ἄρρητος, he is a substantiall substance, an understanding not to be understood, a word never to be spokē. Against what a sublime, and high thing, have I offended in a most high manner? Against a substance above substance, I have opposed a substance of no substance. Against an understanding, that for its excellencie cannot be understood, I have opposed an understanding, that for its weaknesse cannot understand: And against a word, that can never be spoken, I have spok words, which having spoke, I can never speake how bad they were; and which I most heartily wish, had never beene spoken. *John Damascen* sayes, *In deo quid est, dicere impossibile est*, In God to say what he is, is a thing impossible. I have done, I cannot say what, against I cannot say whom. Onely, this I can say; *Father, I have sinned against Heaven, and before thee: and am no more worthy to be called thy sonne, make me as one of thy hired servants.* Because we have Fathers in the world, from whom we come; and we come from God; I can looke up to him, and say, *Father*; And because by sinne I have forfeited all the joyes of Heaven, I can say, *I*

Dionys. A-
reop. de di-
vin. nom. c. 1

Johan. Da-
masc. lit. 3.
de fide or-
thod. c. 24

Luke 15. 5.
18. 19.

Rr 2

have

have sinned against Heaven: and because I cannot sinne, or be where God is not, I can say, *and before thee*: And because I that did once love God with the love of a sonne, for himselfe, flew wretchedly out of his house, both from his children and his servants; and now, hoping to come into favour againe, must stand aloofe off with beginners that first enter into his service, and have all their minde upon their wages: I can say: *And am no more worthy to be called thy sonne, make mee as one of thy hired servants*. If God should appeare to me in the meanest robe of his beauty; But I speake vainely; for, his fairenesse is one of the Attributes, which equally bestowes it selfe upon all the other, all being equally good, equally faire. But, if he should appeare to me in a robe, agreeable with our eyes; he would be so faire, that aided with a gentle gale of his Grace, I could not possibly hold from running immediately with all swiftnesse, and with all humblenesse, into his most delightfull imbraces. For, it is most true of God, which *Tully* speakes out of *Plato*, concerning Philosophy, if it could be seene, *mirabiles amores excitaret sui*: The sight of him, would stirre up in the beholders, a most wonderfull love of him; not onely in respect of his beauty, but also,

in

in regard of the secret conveniencie, and agreement betwixt the soule and its last end. O Lord, what have I done?

CHAP. XII.

I? and what am I? a little creature compos'd of a weak sickly body, and a soule? and there is all I. A body, not taken out of the substance of Heaven, lest I should seeme more heavenly then I am; nor out of any shining starre, lest I should take a starre for my heavenly Father; nor from bright fire, lest I should be too fiery; nor yet from the goodly mines of gold, lest my minde should be altogether upon gold; nor compacted of precious jewels, lest I should thinke my selfe a precious jewell: but of earth, a dirty, filthy, foule thing, that we, and all the beasts of the field, go upon; and which I wipe carefully every day from my shooes. O man of earth, bee not so rough, wipe it off gently, remember thy Creation: and part of it, perhaps, was once part of as tall a body as thine owne. And for my soule, it was made of nothing: and if God should step aside, and forsake it, one posting minute of time, it would presently give backe, and fall to nothing: and nothing can be

so vile, as nothing. *Conseruatio*, say the Philosophers, *est continuata generatio*, Conservation is a continued generation: and therefore, where the continuance of generation is interrupted, conservation ceaseth. The fire in the furnace, did not burne the three children; because God as he is the worker of miracles, ascending, as it were, above himselfe, as he is the Author of Nature, denied the continuance of generation to the power of burning in the fire; and so the conservation of it ceasing, it perished for a time; but the three children being removed, God quickly remembred that he was the Authour of Nature, and the fire burnt againe. And here was another miracle: For, God having suspended his concurrence, and held it from that part of the fire, where the children walked; doubled it above Nature, upon that part of the fire, which destroyed the Persecutors, which now was elevated above the Ordinary condition of fire. And thus it is evident, that my soule, now something, once nothing, hath offended the best thing, in the worst manner: upon which, it, and all things hang, both in being and operations; and by which onely, it is the hopefull thing it is: as if some good, and mercifull man should hold me up from being swallowed into a gulfe,

or

or a deepe Well, and in the meane time I should enrage him with foule words, and stab at him. It is part of the first massage, which God sent by *Moses* to the children of *Israel*, *I AM* hath sent me unto you. He calls himselfe, *I AM*, because he onely is *ens per se subsistens*, a thing subsistent by himselfe, he is the fountaine of all kindes of being, he onely stands without a prop. And *I AM*, is Gods most ancient name, because Being is the first thing conceiveable in him: And *I AM*, had best authority to send, because his power cannot be derivative, or ministeriall. *I AM*, could not be deputed as a Delegate, to the office of sending. The quality of the injury, is aiwaies proportion'd to the quality of the person injured, and alwayes measured by it; with reference to the condition of him, who offers the injury. It was said long agoe by *Aristotle*, *injuria crescit ex indignitate persone illam inferentis*, the injury is more great, when it is offered by an inferiour person. And I, a person of no account, have injured most highly, three most high persons: what high persons? the three greatest, highest persons in one God; whereof all are so great, that all being most great, one is not greater then the other. Lord helpe me.

Exod 3.14.

Arist. lib. 5.
Ethic. c. 5.

CHAP. XIII.

BUt how have I injured God? by sin: the onely meanes, by which he can be injured. Now, to aske what a kind of thing, sinne is; is to pose all kindes of learning. Logick, from which we require the nature of a thing by a definition, confesses, that she is altogether ignorant, how to define it. Divinity stands amaz'd, and is troubled at the sight of she knowes not what, breaking within her holy bounds: it is so blacke, so deformed, such a monster, as being halfe something, and halfe nothing, and wanting due parts, not to it selfe, but to a good thing; and being imperfect beneath all comparifon. It is no easie taske exactly to tell what is darknesse, blindnesse, lamenesse, sicknesse, death. But to tell what sinne is, is so hard, how hard? so hard, that it cannot be done. For, as the worthinesse of God cannot be sufficiently expressed, for its singular prerogative of excellence: so neither sinne, by reason of its particular unworthinesse. It hath a title, or a short description rather, and that is, *malum infinitum*, It is an infinite evill: because extreamly opposite to an infinite good. 'Tis a thing, not a thing, which God, who is omnipotent, and made all things we ever saw, and
a great

a great deale more: and who is able to make more perfect creatures, then we have yet seene; yea, then the Angels; cannot with all his heavenly power, be the cause of. For, although impotencie, which includeth weaknesse, may not touch him that is omnipotent; yet, some things God cannot doe, either because he followes the ordinary law, to which he hath obliged himselfe from all eternity: or because he is tyed by a Decree, or by a promise; or because himselfe hath necessarily bound himselfe to himselfe, to doe nothing contrary to the perfection of his Attributes; and the commission of evill, would be most contrary to the perfection of his goodnesse. *Nam quid, saith Saint Ambrose, impossibile est Deo? non quod virtuti arduum; sed quod nature ejus contrarium. Impossibile istud non infirmitatis est, sed virtutis, & majestatis.* What is impossible to God? not, that which is simply hard, with relation to his power; but that which is contrary to his nature. This impossibility is not an argument of his weaknesse, but of his most perfect power, and most high Majesty. *Mali nulla natura est, saith Saint Austin disputing against the Manichees, The evill of sinne hath no nature: for had it had a nature, God had made it. Sinne is a mischiefe, so maliciously*

S. Ambro.
annot. in c.
23. Num.

S. Aug. lib.
11. de civit.
Dei, cap. 9.

malitiously grievous, and so grievously malicious, that no man, not the greatest Doctor that ever flourished in the Church of Christ: that no Angell, no not the greatest Seraphin of them all, notwithstanding all their deepe, and searching knowledge, sufficiently ever knew the malice, and grievousnesse of one sinne. And yet, I desperately commit many sins, and many sorts of sinnes, every day. O good Lord, what doe I, when I sinne? God onely knowes how venemous a thing, sinne is. And the reason is as plain, as the doctrine is strange: God onely knowes, knowes perfectly, his owne infinite goodnesse; and therefore, God onely, perfectly knowes all extreme opposition to his owne infinite goodnesse. For, how can we, or any power under God, made, or possible to be made, exactly know the nature of a contrary, as contrary, or, that we call the nature of it; when wee cannot fully graspe the perfection of that, to which the contrary is contrary. But sinne is only, and wholly contrary to God, and in the first place, to his infinite goodnesse: and that, which is contrary to all an infinite, must be infinitely contrary to it. Hence it is not deduced, but runs of it selfe: that all Gods Attributes, (of which, every one is all his Essence) his Goodnesse, Wise-

dome,

dome, Providence, Mercie, Justice, Power, Purity, Infinity, Immensity, Eternity, and all, are exceedingly struck at in every sinne. Struck at? struck, beaten, buffeted: so that no little part, as I may say, of the divine Majesty, is left unwounded, unmaimed, unbruised. And, as all the perfections of goodnesse and honour, which are, and are found in creatures, by creatures, as foot-steps of the Creator; are also originally, and therefore, most perfectly, and therefore, most eminently, and infinitely, in God: So (mark this, my soule) because sinne is Gods onely enemy; and because there is a combination of evill, the onely contrary to all kinds of goodnesse, linked together in themselves, because joyned together in God: one sinne containeth, and comprehendeth all kinds of filthinesse, all kinds of deformity; the filthinesse and deformity of all other sins. Which is one of the reasons, why it is said in Saint James, *Whosoever shall keepe the whole Law, and yet offend in one point, is guilty of all.* Another cause is: The sinner which breakes charity with God, and offends him in one point; the way being now open, and the reasons why he ought not to offend God, violated; is ready of himselfe, to offend him in another, and in all; and will, if power, or occasions be not wanting.

James 2.10.

wanting. For, he can never give a good reason, either taken from something in God, or from something concerning himselfe, why he should offend God in one point, and not in another; because he can never give a good reason, why he should offend him at all: and every offence of God, is most contrary to reason. Sinne is the chiefest evill, or rather all evill; and therefore, so contrary to God, the chiefest good, or rather, all good: that although it is permitted, because directed to a good end, by his Providence; yet neither can it be so much as fathered by his Omnipotence; nor suffered by his Justice; nor yet approved by his wisdom. And is it not a most wicked businesse, to commit an act of that foule quality; that Gods Providence must presently to worke, and turn it to Good, or he lies open to a reproach, for having suffered evill: and there must be that, which wee name a thing, in the world; and God the Creator of all things, must not be the cause of it, nor have any hand in it: and God must be forced to strike with his Justice, as if he delighted in our destruction: And if he will know all, and be God, he must be compell'd to looke upon that which his wisdom cannot like, because it hath no being in him, as it is the folly of sinne, nor any
connexion

connexion with his wisdom? I am certain, I thinke not of all this, when I sinne. Sinne is the destruction of Grace. I have said enough. And *Thomas Aquinas*, disputing of the difference betwixt the justification of a sinner, and the creation of the world, in the worth of the Act; saith: *Bonum gratie unius majus est, quam bonum nature totius universi*: the good of grace in one man, though not raised above one degree, is a greater good, then all the good of nature, pertaining to the world: then the Sunne, Moone, Starres, Earth, Sea, then any thing I ever saw, or naturally can see: then the soule of man with Gods Image in it, though of so pure a substance, that it cannot be seene. And Grace in the soule, may be fitly compared to the light of the Sunne in the world. For as there are degrees and differences of this outward light, suiting with the time of the day: So, there is the light of Nature, that is, of Reason in us: the light of Learning; the light of Experience; the light of Grace. This faire light of the Sunne, the light of Grace, we in the meane time crucifying and killing Christ; is all darkened with sinne: as the Sunne it selfe was darkened when Christ hung dying upon the Crosse. Sinne is the Consumption of goodnesse: the death of the soule, mans better

Tho. Aqu.
1.2.q.113.
art.9. ad 2.

beter part, and that, by which he resembles his Creatour, and is allied to God. One evill thought, is a secret conspiracie against God, and all the triumphant Court of Heaven. By every bad word, wee scornefully spit in our Saviours face. And with every ill action, we buffet him. This, to speake the best of it, is Jewish cruelty. What? a Christian turn'd Jew? Now my eyes shut your selves, unworthy to behold Gods good light or his Creatures by it; whose Maker I have abused, and strived to disenthrone, though all Creatures, and my selfe should have fallen with him. With sorrow of heart, I will open my owne sinnes before him, whether open or secret; which must be the more grievous, because I was ashamed to act them before men. The desperation of Cain shal not come neere me. *Mentiris Caine, saith Saint Austin, major est Dei pietas, quam omnis iniquitas: Caine, thou liest; Gods mercie is greater then all sin.*

*S. Aug. in
Gen. 4. super
major est i-
niquitas
mea.*

CHAP. XIII.

BUt, doe not mine eyes runne all this while? have not teares opened them? True teares of repentance, as *Chrysologus* speaketh, *extinguunt gehennam*, put out, and extinguish

Chrysol.

extinguish Hell-fire; which all good men preach to be unquenchable. Wee see that when darke clouds cover the Heavens, they seeme, as it were, possessed with horrore, and sadness: yet, the winde hath no sooner beate upon them & shakē them into littedrops of rain, but the Heavens begin to grow cleare, and by little and little to look with a most pleasant face upon the world: For, *they that sow in teares, shall reape in joy*: Because the seed-time was wet, and troublesome; it shall be faire weather, and Sun-shine all the harvest. The shedding of teares from the eyes of a true Penitent, is a spirituall Baptisme, by which the soule is renewed in Christ: and when will the Sunne shine, if not after so sweet a shower? Could I behold such a sweet shower falling from another, I hope I should learne to drop, my selfe. Saint *Luke* hath an eminent example. *And behold*, Behold, a watch-word, some great matter the Scripture hath to say; *And behold, a Woman in the City*. A Woman? what Woman? why, she, the woman so much talkt of, the Sinner, *A Woman in the City, which was a sinner*; she desires not to be knowne, or call'd, by any other name but sinner. And if you call, sinner, where are you; She is quick of hearing on that part, and she knowes you meane her, and is ready

Psal. 126. 5.

Luke. 7. 5.
37. 38.

ready to answer, that's my name, here I come. And what with her, now she is come? Why, this Woman, the sinner, *when shee knew that Jesus sat at meate in the Pharisees house, brought an Alabaster Box of oymntment.* Now, take a view of her behaviour. *And stood at his feete.* She durst not looke higher then his feete, and lower she could not looke: and she was willing to be trod upon, if he pleased. *Behinde him.* She did not thinke her selfe worthy, that he should look upon her: or that she, so wretched a sinner, and yet not a sinner, but the sinner, should behold his blessed face. *Weeping.* All this while the clouds have beene in gathering; now it raines. But, where fell the raine? *And began to wash his feete.* How? with what? *with teares:* now I understand you; she stood, but her teares fell, and her heart with them. *With teares.* With raine-water that never had beene foule, never mingled with any kinde of uncleannesse; it was a washing raine: water, that came but even now from Heaven. Here is not all. *And did wipe them with the haire of her head, and kissed his feete, and anointed them with the oymntment:* and me thinkes I smell it. Nay then, she did not stand now: doubtlesse she came upon her knees, to wipe his feete with the haire of her head. *And kissed his feete.*

O,

O, the sinner hath not as yet forgot to kisse:
and rather then she will not be kissing, shee
will kisse the very feete of him she loves.
And anointed them with the ointment. Shee
did not annoint them with ointment, to
make her kissing sweet, or him sweeter; for,
that she thought, he could not be; but to
expresse her sweete love. Here, head, and
haire, and eyes, and lips, and hands, and
heart, and all were at worke. And was not
this a sweet shower? were not the teares
sweeter then the oyntment, though the
oyntment was passing sweete? Now, my
head, and eyes, and lips, and hands, and
heart, and all, can yee be lookers on, and
not actors, and imitators of what yee see?
I am not worthy to take in, or give out the
sweete aire of Heaven. What said I? Was
it Heaven I spoke of? I am not worthy to
name Heaven. And yet still I name it, as if
I did belong to it. No, no: not worthy to
be the meanest of Gods creatures; a Worme.
A Worme is a pretty thing, of a little
thing. Not worthy to be a Toad. O poore,
naked, miserable! what shall I call thee?
And yet still I live, and looke upwards. O
perfect bounty, with all her dimensions;
length, breath, and depth! I am very heart-
ily sorry, that I am no more sorry. I would
I were as heartily sorrowfull for all my
Sins

ready to answer, that's my name, here I come. And what with her, now she is come? Why, this Woman, the sinner, *when shee knew that Jesus sat at meate in the Pharisees house, brought an Alabaster Box of oymntment.* Now, take a view of her behaviour. *And stood at his feete.* She durst not looke higher then his feete, and lower she could not looke: and she was willing to be trod upon, if he pleased. *Behinde him.* She did not thinke her selfe worthy, that he should look upon her: or that she, so wretched a sinner, and yet not a sinner, but the sinner, should behold his blessed face. *Weeping.* All this while the clouds have beene in gathering; now it raines. But, where fell the raine? *And began to wassh his feete.* How? with what? *with teares:* now I understand you; she stood, but her teares fell, and her heart with them. *With teares.* With raine-water that never had beene foule, never mingled with any kinde of uncleannesse; it was a washing raine: water, that came but even now from Heaven. Here is not all. *And did wipe them with the haires of her head, and kissed his feete, and anointed them with the oymntment:* and me thinkes I smell it. Nay then, she did not stand now: doubtlesse she came upon her knees, to wipe his feete with the haires of her head. *And kissed his feete.*

O,

finnes, and for every one in particular, as
 God can make a sinner. O my heart, be of
 good comfort, be hearty; the desire of sor-
 row, is a kinde of sorrow. I doe hate, and
 even loath all my most execrable abomina-
 tions. O that I could revoke the filthinesse
 of my life! But foole, I wish to do more then
 a Power, which can doe all, that can bee
 done: And that is, *factum infectum facere*,
 to make what hath beene done, not to have
 beene done. O then, that no such filthinesse
 had ever beene acted by me! If I were now
 againe, to make my first entrance upon the
 yeares of Reason, and Discretion: I would
 in the word of a Christian, aided by Christ,
 I would stand alwayes like a Watch-man
 over my selfe: I would bee ever awake: I
 would suspect all occurrences, that could
 in reason be suspected: and have an eye up-
 on every darke place; and upon every cor-
 ner, where a Devill can hide himselfe, or his
 black head. O my Saviour, crucified for
 me; astruely, as if there had not beene
 another sinner besides my selfe I; doe kisse
 with reverence, the wounds of thy feete,
 hands, & heart: And now, all my offences, as
 well inwardly, as outwardly contracted,
 shall be washed away. Hide me, O hide me.
 But, where shalt thou hide me? not in Hea-
 ven; for that is too cleane a place for me as
 I am:

I am : I shall pollute it. Nor upon Earth : for there thy Fathers anger will finde me in the places, wherein I committed my finnes ; which may give him faire occasion to remember my finnes, and to destroy me. Nor in the Sea ; for, all the water of the great Ocean, cannot make me white. But, betwixt Heaven, Earth, and Sea : in the clefts of the Rock, and especially in the large wound of thy brest ; that I may lie close to thy heart : and sometimes in thy heart, as in a retiring chamber ; and sing aloud, that the Angels of heaven may heare me, and sing their parts with me in the song : *Blessed bee Jesus Christ, the Saviour of the world, for ever and ever : and for feare, that ever should ever end, for evermore.* All this I begge, lying most humbly at thy feet, *ubi sancta peccatrix peccata deposuit, induit sanctitatem*, where the holy sinner *Magdalene* laid downe her finnes, and put on sanctity. What now is to be done ? I will hereafter be another kinde of Creature, a Creature of another world : indeed, I will. But, I am too quick. With the powerfull, and active helpe of the divine Grace, I will. *Create in me a cleane heart O God. O pure God, O God the Creatour : It is thou I call upon. Observe my prayer. Create in me a cleane heart : Create it, make it of nothing, as thou*

S. Bern.
Serm. 3. in
Cant.

Pf. 51. 10.

didst the world. For now, I am nothing, but a nothing of uncleanness. And it is a cleane heart I would have: for then, I shall be cleane all over, and cleane in every part. And I know, it must be a cleane heart, if it be newly created by thee: For, nothing ever, that came immediately from thee, was sent hither uncleane by thee. And, although the soule comes hither uncleane, it comes not uncleane, as comming immediately from thee, and as thy Creature: but as created in a body, and as part of a man, which comes from *Adam*; that having been made cleane by thee, became uncleane by his own folly; both in himselfe, and in all his posterity.

CHAP. XV.

*S. Cyprian
ep. 2. l. 2. ad
Donatum.*

IT is not amisse here, to take the soveraign counsell of Saint Cyprian to Donat, delivered in these words: *Paulisper te crede subduci in ardui montis verticem celsiorem, & cet.* Let every one imagine himselfe lifted to the the top of a high mountaine, upon which he may take a full view of all the world. Here he may see whole Cities, suddenly consum'd, and emptied by the Plague: a
disease,

disease, which having arrested (for example) one of us, and given him two or three tokens of death, will scarce allow him time to looke up to Heaven, and say, Lord bee mercifull unto me a sinner. There whole Countries, miserably wasted, and unpeopled by Famine; while men doe walke from place to place like pale Ghosts, or living Anatomies, and feede heartily upon their owne flesh, paying the debt due to the stomach, out of their armes; and while the hungry mother is enforced, as in the siege of *Jerusalem*, to returne her dearest child by pieces into the place, from which nature gave it entire. Yonder, a great part of the world most cruelly devoured by the sword; where bloud lies spilt sometimes in greater abundance then water; and where is no respect had to feeble old age, to weake women, or to innocent children; but all lie mangled in a heape, as if no such thing had beene ever heard of there, as mercie. Sinne is the wicked actor of all this. Here he may behold Fire, turning the labours of an hundred yeeres, in one small houre, into unprofitable ashes; and perhaps, many a gallant man and woman burnt, & brought almost to a handfull. There, Water breaking out by maine strength from the Sea, and spreading it self over Towns & Countries,

tries, to the destruction of every living thing, but such as God made to thrive in the water : while the lost carcasses of poore Christians are carried in a great number, from shore to shore, from Country to Country, all swell'd and torne, till they are washt away into fruitlesse scum, which remaineth here, and there, on the top of the water, to obey all tides, and to be tossed, and tumbled with every winde. Invention can assigne no other cause of all this, but sinne. All the punishments that ever were, are, or shall be inflicted upon men : All the evils, which ever did, doe now, or shall hereafter fall heavie upon Creatures, be they sensible, or unsensible, appointed for mans use, draw life, breath, strength, linewes, and all their force from the foule sinnes, and superstitions of the world.

Pause here a little, and give place to a pious meditation. If Almighty God did so rigorously punish those adulterate Cities of *Palestine*, with *Sodome* the chiefe head of them, that besides the present punishment of a sudden overthrow by fire and brimstone from Heaven, as if justice could not stand quiet in such grievous crimes; the Countrey, which once was a second Paradise, another garden of the world, now at this day, lies so pitifully desolate; that
nothing

nothing is to be scene, but black and fitty ground, ashes and stones halfe burnt : there remaining in the middle a great Lake, called by a scornefull name, *mare mortuum*, the dead Sea : from which a darke smoke continually rises, most pernicious to man, and every living creature: where are no trees but such as are hypocritically fruitfull. Apples indeed, hang openly, and which, in the judgement of the eye, are ripe : but come to them, enticed with their colour, & presse them with the least touch, they scatter presently into vaine dust. The substance of this, we read even in Heathen Authors, *Solinus*, *Cornelius Tacitus* ; but especially, and with a more free addition of circumstances, in *Josephus* the Jew, borne and bred up, not farre from this unfortunate Countrey. Behold here, a wofull extremity. It was a rainy morning with them ; and yet wondrous light. The were burned to ashes, before they could rise, either from their beds, or their sinnes. And because they were such deserving sinners, and yet, were not quick in going to Hell ; Hell came to them in fire and brimstone. Five great Cities, and every part of them, were all on fire together : and it burnt so violently, that all the Sea could not have quenched the flames. And was not Gods Anger burning

Sf 4

hot?

Solinus c.

84.

Corn. Tac.

l. 5. hist.

Joseph de
bell. Jud. l.

5. c. 5.

hot? me thinkes now I heare the damned in Hell, cry from all sides, fire, fire, fire : and yet, no creature will ever be able to quench the least sparke of it. O the goodnesse of God, that holds me up, over the great Dragons mouth; and yet still out of his mouth, though he does crave, and whine, and cry for me. If I say, God Almighty imprinted with an iron instrument, these horrid markes of his anger, on the hatefull forehead of one Countrey, for the sinnes of some few people : what, O what will hee doe, or in what strange, and new kind of anger, will he expresse himselfe in the black day of judgement, for the sinnes of the whole world? Especially, since that sinne is now growne exceedingly more diverse, both in the species, and in the particulars, then it was in the infancie, or childhood of the world. In the day of judgement, when the Devill questionlesse, as Saint *Basil* observes, will say something before the Bench, to aggravate the matter : Heare, great Lord of Heaven and Hell, I created not these people, (nor could I bring them from nothing) Nor did I engrave my great signe and Image in their soules. I did not take their nature. I did not sweat bloud, nor die for them. I did not send Apostles, and Preachers, to signifie my will to them, in a most power-

powerfull manner; or give grace to effect it. I never wrought a miracle to bring waight to my sayings: Nor did I promise them a Kingdome, or eternall blessednesse: but truely, prepared for them a dark Dungeon, where they shall lie, and die with me eternally. And yet, behold mighty Judge, my cursed crew of reprobates is the greatest by infinites: whom though I much hate, yet I much love their company.

And if we looke before *Sodome*; God in his dreadfull anger, drowned all the world for sinne; both man and beast: behaving himselfe in regard of mans beastly sins, as if he scarce knew, ^{wh} was the man, and which the beast. Had we beene (as we might have beene) in the number of those poore lost wretches, where had wee beene this day? Distressed creatures, they climed the trees; they flew to the tops of the mountaines to save their lives: Happy was he or she that stood highest. But all in vaine. The waters rose by some and by some, they waiting with trembling expectation: the Floud gat up as high as they: the waves tooke them, roaring as loud, as they; and their sinnes sunke them. Part of them cleaved to boards, planks, and other floating moveables for a while: the drunkard to the barrell, the covetous man to his chest of mony,

as

as very desirous to stay in the world, and sinne againe: but no creature of God was willing to save his enemy. And every one that is like to *Vlysses*, praised by *Homer* with this elogie, πολλῶν ἀρεῶν, καὶ νόον ἔχων, hee knew the Cities and manners of many people; may quickly give us to understand, how strangely the world in many places is defaced, and wounded for sinne. *Ve laudabili vite hominum*, saith Saint *Austin*, *si remota misericordia discutias eam*: Woe to the good lives of men, if thou O Lord, shalt discusse them without mercie; We then with our bad lives, how many woes shall we undergoe? And the rather, because it is most true, which the same Saint *Austin* teacheth, *Multa laudata ab hominibus, Deo teste, damnantur; cum sepe se aliter habent species facti, & aliter animus facientis*: Many things praised by men, are condemned by God; because oftentimes, the outward barke, and appearance of the deed, doth not correspond, and fall in with the minde of the Doer.

O Sinne, it is a great vertue to hate thee. A Toad is a very pretty thing, in comparison of thee. And now I remember, a Toad is Gods good creature; and if it could speake, might truely say: Lord, such a one as I am, I was made by thee: And howso-

ever

S. Aug. lib.
3. Confess.
c. 9.

ever I looke blacke and cloudy, that I move hate in passionate men, yet thou lovett me. Yea verily, the loathed Serpent might say, if it had mans tongue, and understanding: Although I creepe in the dirt, lick the dust of the earth, and draw a long ugly traine after me: though under variety of colours, and a spotted skinne, I shroud poyson; it being observed, that the Serpent with the brightest scales, hideth the most dangerous venome: though my life is wedded to such a body, as the Devill first abused to appeare in: though men are so farre from yeelding me any helpe, that they runne speedily from me: yet I have the same maker as they, and derive the worth of my being from as high a descent as they doe: and as they are sinfull, I am more perfect, and exceedingly more beautifull in the sight of God, and all his Angels. I doe not marvell now; that the holy Psalmist spoke so heartily, when he said, *Iniquitatem odio habui, & abominatus sum*, I hated iniquity, and my soule had it in abomination. Go sinne, the Viper shall take place in our bosomes before thee. For, the Viper, that eateth through the tender wombe of the mother, never saw the mother before that blinde act of cruelty; so that the Viper is onely cruell before he is borne, and before he ever saw a gentle

Ps. 119:

gentle creature, or this blessed light to which his mother brought him. But the sinner sees God in his creatures. And the Viper doth but defeate the body, to bring a temporall death: thou the soule, to bring a death, drawne out, and lengthened with eternity.

CHAP. XVI.

TO sinne, is to turne our backs with great contempt towards God: Towards God, standing in the midst of all his Angels, and holding up Heaven with one hand, and earth with another: and to turne our faces, and imbraces with great fondnesse to a vile Creature. O that a true sight of this, like a good Angell, might alwayes appeare to us, before we sinne! As the proud man and woman turne from God, the boundlesse treasure of all excellencie, and sit brooding, and swelling, as upon empty shels, upon the fraile and contemptible goods of minde, body, fortune. The angry man and woman turne from God, the sweetnesse of Heaven and Earth, and side with their owne turbulent passions. The Glutton, and Drunkard turne from God, *to whom the eyes of all things doe looke up for*

for their meate and drinke in due season, and performe their devotions to their fat bodies and bellies, *quorum Deus venter est, whose God is their belly.* Which Saint Paul spoke, as it appeareth by the verse immediatly precedent, *even weeping.* The lascivious man and woman turne from God, the Fountain of all true and solid comfort, and take in exchange, the pleasure of Beasts. The covetous man and woman turne from God, without whom the rich are very poore; and dance about the golden Calfe, making an Idoll of their money. For, *Covetousnesse is Idolatry*: The envious man and woman turne from God, from whom come both *ἡ χάρις καὶ τὸ χάρισμα*, and not inward only, but all outward gifts: and stick to a repining at Gods liberality in others. The sloathfull man and woman turn from God, whose providence is in continuall action & exercise, and give flesh, bones, head, heart, and all to the pillow. *Judas* had thirty pence for Christ, but we have little or nought for him. All the good gifts of the holy Ghost, are struck to the heart by sinne. S. *John* beheld in his Revelation, a great red Dragon, having seven heads; and seven crownes upon his heads. And againe, a woman sitting upon a Scarlet-coloured beast, having seven heads. The seven heads, are the seven deadly

Phil. 3. 19.

Coloss. 3. 5.

Rev. 12. 3.

Rev. 17. 3.

deadly finnes, which the great red Dragon, the Devill begetteth upon the woman, the sinfull soule: wherewith he resisteth, and putteth to flight the seven choice gifts of the holy Ghost. I remember the woman, whom our Saviour dispossessed of seven Devils; and the Leaper, that by the Prophets appointment was dipped seven times in the river *Jordane*. The Devill overcometh the gift of feare (*The feare of the Lord is the beginning of wisdom*) with pride, and presumption: which utterly expell the feare of God. With anger he smothereth the gift of knowledge: For, blinded with anger, we judge not according to knowledge. With envie, he stiflenth the gift of piety or godlinesse; For, by envie we bandy with our thoughts, words, and actions, against our neighbours. With lust and luxury he destroyeth the gift of wisdom, by which we are made brutishly foolish. With covetousnesse hee confoundeth the gift of counsell, by which we are violently drawne from all good counsell, in the pursuite of base, but sweete lucre: Covetousnesse being the roote of all evill. With Gluttony and Drunkennesse he killeth the gift of understanding, by which we are besotted, and left altogether unfit to know, or understand. And with sloth he vanquisheth the gift

gift of Fortitude, by which we are made weake and infirme, and benumbed with feare and sorrow in the search of good things. Here is a battell, wherein the weake over-come the strong; and all, because the strong are fallen into the mischievous hands of a most barbarous Traitor, a Traitor to God, and his owne soule. To sinne, is to betray Christ, and give him over to death and destruction, that the sinne, that is, *Barabas*, the murderer may live. Here is a businesse, O Lord! And to sinne, is to banish the holy Ghost with all his gifts, to bid him goe, go seeke a lodging amongst the rogues, & beggers: And being unwilling to go (as he is love it selfe) and therefore struggling to stay; to thrust him out of the soule by the head and shoulders; as desirous in our anger, to break a limbe of him, if he had one. O that we could remember at these times, that we are the Devils officers! And when sinne is not the privation of Grace, because it comes where it is not: it the more dimmeth, and defaceth nature. Sinne is the death and buriall of the soule, which onely God can raise againe: For, as the body dyeth, and falleth to the ground, when the soule forsaketh it: so the soule dyeth, and falleth under the ground, to Hell-gate, when it is forsaken by God. O Christian,

Christian, saith Saint *Austin*, *non sunt in te charitatis viscera, si luges corpus, a quo recessit anima: animam vero, a qua recessit Deus, non luges.* O Christian, there are no bowels of charity in thee, if thou mournest for a body, from which the soule is gone: and doest not mourne for the wretched, and forlorne estate of a soule, from which God is departed. One sinne is a greater evill, greater above expression, then all the evils of punishment, that can be inflicted upon us, by God himselſe, in this world, or in the world to come: A greater evill beyond all measure, then Hell-fire, which shall never be quenched. One sinne. O what have I done many thousand times over! It is the truth, and nothing but the truth. And therefore, it is said of the sinne of evill speaking: *The death thereof is an evill death, the grave were better then it.* The words will beare another sense, *utilis potius infernus quam illa*, Hell were more profitable then it. And this is proved as easily as written, or spokē. For, the evils of punishment bereave us onely of limited and finite goods: as sicknesse depriveth us of health, death of life. But sinne depriveth us of God, the onely Good that is infinite. And the privation is alwayes by so much the more grievous, by how much the good is more good, of which.

Ecclesiasti-
cus 28.21.

which we are deprived. The evils of punishment come from God, flow naturally from him, as from their true source & cause. Go, aske the Prophet *Amos*, he will say as much: *Shall there be evill in a City, and the Lord hath not done it?* God hath nothing to doe with sinne, but foure wayes: in all which he stands off, and comes not neere it: In the hindrance, in the sufferance, in turning it to good ends, and in appointing the punishment. And all the evils of punishment, which God ever heaped upon man, on earth, and in Hell, or is able to heape, are not fit punishment; my drift is not equall to the mischief of one sinne, though the Papiits thinke otherwise of their venial sinnes: God alwayes punishing under the desert of sinne, as he alwayes rewards above vertue; as being more prone to the acts of mercie, then of justice. And neither all Gods Creatures, nor God himselfe (be it spoken with due reverence and respect to his omnipotencie) can shew downe so great evils upon man, as he daily pulleth upon himselfe. For they can onely sting his body with the evils of punishment; he staineth his owne soule with the evill of sin. And therefore Saint *Chrysostomes* Paradox, out of which he hath dreined a most learned Homily, is not a Paradox: *Nemo ledi-*

Amos 3. 6.

tur nisi a seipso. No man is hurt but by himselfe: For, it is plaine, that matters of punishment may be turned to vertue, which doth not hurt: but alwayes from sinne comes damage and hurt, because more is lost then gain'd, though all the world bee gain'd: it being sure, that by sinne God is lost, and cannot be gain'd. Sinne, (to speak gently) is the sleepe of the soule. For, as he that sleepeth, feares oftentimes what is not to be feared: As, to be drowned in deepe waters, to fall from the top of a high rock into the Sea, to be deuoured by a Beare, or a Lion, or some such vaine thing, of which he dreames; but the Thiefe, who comes now in earnest to cut his throat, he feares not: So the sinner feares some few shadowes of danger, but not the sinne that kills him. O foolish Horse, that starts at the shadow of a tree, and when the Drums and Trumpets sound, runs gladly among the Pikes, thrusting himselfe upon true danger! And as he that sleepeth, beleeueth oftentimes, that he is in full possession of that which he hath not. He dreames of gold, and of a Palace; and in the act, the cobwebs of his poore Cottage drop upon his face, and wake him. The sinner being in danger, dreames of safety; and wakes, environed with danger. And lastly, as he that sleepeth

eth, performes oftentimes the worke of a waking man, but imperfectly: He speakes, but brokenly, and with little sense: He rises, and walkes, but seldome without a fall. So the habits of vertues being destroyed in a sinner, have left a warmth and facility behinde them; which seeme vertuous, when they are not; and therefore delude exceedingly, both the person and all the witnesses of his carriage. And such a person is more dangerously sicke then the Hypocrite, who knoweth his error; or may be soone convinced of it by the light of nature. *Phoenix* in *Homer*, under whose government *Achilles* was brought up to that great height and perfection of knowledge, was directed by the rules of naturall prudence, to be two Masters to him. For, the Poet describes him *ῥητιγῶν λόγων, σπουδαῖς τε ἔργων*, a director, not onely of his words, but of his deeds also. But he that is warmed with such a heate, when the fire is gone, beleeveth that he is hot, rejoyceth in it; and little thinkes what kinde of warmth it is, where-with he is heated.

From these premises, I gather what I had lost. I had lost the princely robe of justice, the rich garment of needle-worke, wherewith the Kings daughter was adorned: after the losse of which, my soule was

not the Kings daughter. I had lost the name, dignity, and credit of Gods good childe: the speciall providence, and protection, with which he shrouds, as a Hen her Chickens, covers, and spreads himselfe over the just: (O tis warme being under his wings) and all the more speciall helps, which imparting to them, he denies to sinners, I had lost. I had lost faith, and except hope, all infused vertues: which are the strength, veines, and sinewes of the soule, by which she is enabled to doe well and orderly in order to salvation; and which are, as it were, the faire pearles, with which she is beautified. I had lost, O I had lost the most unvaluable benefit of Christs merits. Christ could not say then to his Father of me; Father give him me, I have bought him. I had lost God, and therefore was robbed of all good. He that is every where, was gone from me. He was out of my reach, out of my call: and hee would not heare me, but called by earnest repentance: a hard taske, and not possibly to bee compassed, without his powerfull assistance, that was farre from me. And (which is the top of admiration) I had lost my selfe; and could by no meanes, learne whither I was gone. Had I gone out into the streets, and asked all passengers, if any good man

or

or woman could tell where I was : Had I said, neighbour, pray have you found me? I am lost. Whatsoever my neighbours had said, all sound Christians would have answered, that I was lost, and so lost, that I could never be found, but by an infinite power : and that for their parts they knew not where I was. Indeed, I neither know, nor shall ever know fully, what I had lost. Go now, all Merchants, and Tradesmen, henceforth hold your peace, speak no more of your losses by Sea or Land. I had lost mere, then Land and Sea themselves. And having lost all good, I staid not there, but also was over-whelmed with all evill. It is a great evill of disgrace to be the childe of a wicked man, or willing to serve him. Sin had made me the childe of the Devill, and more subject then a childe, a slave to him and sinne. And therefore Christ said to sinners, *Tee are of your Father the Devill.* He said likewise, *Verily, verily, I say unto you, whosoever committeth sinne, is the servant of sinne.* Sin then, being all over evill, and all the evill that is : and I having committed sinne, and so, being the willing servant of sinne, what a strange kinde of evill was I, that served so great an evill ; when we all know, the servant is not higher then his Master, but much under him? Here is a

secret. It is an evill chance to a house, when it falls into the most hard hands of a cruell murderer, or bloody traitor. But sin had changed me into the most unhappy dwelling of the Devill. And I that once feared to see the Devill, and who if I had seene him, would have runne; much more, feared to come neare him, or to dwell with him in the same house, or chamber; had then tooke both him, and Hell-fire that he carries about him, into my owne selfe, and given him the closet of my owne heart to lodge in. Sinne changed the Angels of Heaven from a pure white, to a most foule blacke. And thus it had altered me. I know that some of Gods people, had they seene me, would have said: What ere the matter is, you are wonderfully changed: And then, I might well have answered, Truly I am not well, I am vexed with a continuall fit of a deadly sicknesse. And I am so weakened by it, that I cannot distinguish betwixt good and bad. I have exchanged God for vile things, hypocrisie and superstition, which I have preferred before God. For he that of two things laid before him, chuseth one, esteemes that to be the greater good which he taketh, and preferreth before the other. I know not what I doe: For I wound God altogether with his own weapons

weapons, with the same gifts, which I received of him, with a condition to serve him: having turned all his gifts into the sharp weapons of sinne. I wound him with his owne concurse, his power, by which he doth assist me in all actions, agreeable to my nature; so that I force God to strike himselfe in very deed with his owne hand, as if I dealt with a childe: and set God against himselfe, as it were, causing division in the best, and highest unity.

But now being recovered of the disease, my understanding is more cleare, and more discerning; and knowing God here, my Faith and Hope give me a kinde of security, that I shall know him more distinctly hereafter, and see him *face to face*. Man desiring to know, labours to know; and because knowledge is honey-sweete, the more he knowes, the more he labours to know, and the more he knowes to labour for knowledge. And in his labouring to know, one chiefe part of the knowledge he gaines, is, that although he still labours to know, and still knowes, and although hee should live a thousand yeeres, and still know; still amongst the things which may be knowne, they would be more which he knowes not, then which he knowes. And so still it would be, though he should live

in the world, for ever. But God did not plant the naturall passion of desire in the reasonable soule, with an intention, that it should alwayes lie gaping; but that it should at length be satisfied, when it should close at last, with its last end. The like effect followes in pursuing other objects of desire. If God should have made, after his conquest of one, another world for *Alexander*; when he had done there, he would have beene weeping againe: while indeed, hee would not have wept for another world, but implicitey for God, who one could have filled his boundlesse desire. The desire of man, is in a manner infinite, because it desires one thing after another, into infinite: And it can never be satisfied in this manner, because the things desired come not altogether, but ever, one after another: as the day commeth, but successively, houre after houre, not altogether. And therefore it must follow, & it will follow, and it cannot but follow, that it must be satisfied with a thing actually infinite, w^{ch} shal alwaies feed, and yet alwayes fill the soule with knowledge, riches, pleasure, every good thing: *ut semper quidem Deus doceat*, saith *S. Irenæus*, *homo autem semper discat quæ sunt a Deo*: That God may alwayes teach, and man may always learn: every degree of light opening
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to the soule a more ample and more cleare sight of God, in himselfe, or in his creatures. Desire and Love tend to union: we desire to have, and we love to enjoy. And therefore, the powers desiring and loving, strive to bring home the thing beloved: where desire ceases, and love remains. And thus also, in the acts of knowledge. For although after our manner of knowing in this world, because our knowledge is imperfect, it is not required, that the thing knowne or understood should be joyned to the understanding, by which we know; but this is contented with a species or picture of it: yet when we know and see clearly, God and the understanding come *face to face*; they meete in a close union together. The Understanding being the first faculty, must, as it were, first touch the divine Essence. I must not here imagine, that the union of the blessed soule with God, is like the conjunction of Christs humanity with his divinity, whence resulteth one person, which we call Christ: but she shall be joyned to him, as a child to the mothers brest, where indeed it sucks, and takes hold with the mouth, but the mother holds it fast in her armes, supporting it, that it cannot fall, either to the ground, or from the brest. And whereas these two faces are very different,

Psal. 36. 9

rent, the Understanding, be it Angelicall, or Humane, and the Essence of God : because God cannot stoop in his Essence, though he doth in his power and other Attributes, the created understanding, as being very low, is lifted up to the divine Essence ; that is, strengthened with a light, which we call the light of glory. And this is a true Comment upon the Prophet David, *In thy light shall we see light*. It was excellently done of the Father of lights, in the creation of the world, in the first place to produce light. For, as it was the first perfect creature, so it shall be the last, I meane, the light of glory. He begins with light, he goes on with light, look else : and he ends with light. And why so ? because God is light, and because he ever was, and is, and ever wil be light. The soule shall see in God, a most exact Unity branched into a Trinity ; a most perfect Trinity gathered together in an Unity : the most excellent independencie, or rather priority of the Father, (because neither doth the Son or holy Ghost in any proper sense, depend) the most excellent generation of the Son, the most excellent procession of the holy Ghost ; whereof one is not the other, and yet, they are not three most excellent, but one most excellent. O Mystery of Mysteries ! How the Angels

Angels in every degree depend upon God, and differ one from another ! How because he could not make a creature as perfect as himselfe, he goes in some kinde, as farre as he can, gives them as much of him as he is able : imparting to them unchangeablenesse and eternity, though not from everlasting, yet for ever and ever ! How fitly the chosen of God, fill up the number of the fallen Angels ; every one enjoying a different degree of blessednesse ; their workes, and meanes of their salvation having beene different : and because of every one it might be said, *Non erat similis illi, qui conservaret legem Excelsi*. Hee had not his like, in keeping the law of the most High : because nature differing in all, the meanes and courses did answerably differ. And whereas in the world, she saw God in his creatures, she shall now see the creatures in God, which she saw, which she saw not, and which humane eye never saw : which shall afford her satisfaction, though not perfect her blessednesse, according to S. *Austin*, *He that sees thee, O God, and thy workes in thee, non propter illa beator, sed propter te solum*, is not more happy for seeing them in thee, but for seeing thee onely. She shall see as much as God hath set apart for her blessednesse ; and though she differ from others
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in her extension of sight, she shall not desire to share equally with them, because it is one of her perfections, and indeed part of her blessednesse, to rest perfectly upon the will of God, from whence flowes a blessed peace. From this beatificall vision, or sight of Gods face, shall flame out a most ardent love of God. Wee behold in the world but certaine emblems of Gods mercie, justice, power, and the like; which are out of God, and in creatures; and yet, the reflection sets us on fire with the love of God. How then shall we burne in love towards him, when we shall see all we see, in God, though not all in God, in whom all is God? Verily, this love will have a Property above all loves. For the lover of God in Heaven, cannot but love him. For, having once seene him, he cannot but look upon him; and looking upon him, he cannot but love him. Many objects in this meane world, meane, in respect of Heaven, at the first sight, stirre us to love. Looking we love, and loving we looke, and the more we look, the more we love; and the more we love, the more we looke; and we cannot tell for the time, whether we looke more, or love more. Call away the soule that lookes upon God; offer her a thousand worlds for the present, and ten thousand hereafter.

hereafter. Bring all the cunning enticements that the Devill can thinke of, or that God can give him leave to forge : make here an assurance of all that God can give, besides himselfe : bring Gods owne hand to it. Go to her againe, speak aloud, tell her of another Heaven, where, although God is not to be enjoyed, yet there are Angels to be seene, and delights without number, to minister pleasures that cannot be numbred. Speake words as faire, as the soule you speake to : And cry with the Devill, *All these things will I give thee* : not over one world, O poore, O barren temptation ! but over as many worlds, as God can make, if thou wilt turne aside from God, but a little, a very little, or winke out but one moment. She will not, she cannot : not that she will not, because she cannot ; or that she cannot, because she will not : but shee neither will, nor can. Nothing but Gods holy will can move her to turn aside, or wink, and that shee knowes, is constant to her Happinesse. O the basenesse of this world ! O the beastlinesse of our lusts, and carnall desires ! O the vilenesse of our pride, and filthy bravery ! How foule, how sordid, how beggerly they are, set in comparison with the sight of God in Heaven ? What poore things are they, to take in exchange for eternall

Matt. 4.9.

eternall blessednesse? Go, go presently, and sell your part of Heaven, your part in God for these base things. O the vanities of earthly Courts and kingdoms! Give us God, him, him, only him, and let all go. For in God, we shall have riches without care, honour without feare, beauty without fading, joy without sorrow, content without vexation; all good things, not one after one, but altogether; and without the defects annexed to them in this imperfect world. The Husband that loves the Wife of his bosome: the Mother that loves the child of her wombe: the children that love their Parents, whose living Images they are: the friend, that loves his friend, for whom he would endanger his life, though he hath but one: they may frame a conceit of the tender love of God to the soule, and of the soule to God: but they cannot entirely, and comprehensively conceive it. For upon earth we may love one man or woman most; yet we may love others, though not as the persons we love most; and our love of others, may have no respect to the person we love most, and so our love may bee divided. We cannot love two most: *ἐν αἰῶνι*, as *Plato* speaks, there is but one best in all kindes, one best, one best-beloved. But in Heaven, our love shall settle with all
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the force it can make, upon God; where onely one is to bee loved : *πῶς αὖ μὴ ἅπαντες εἶναι οὐββαίτες*, saith Saint *Iustin*, for Gods most perfect unity requires the perfection of a Monarchy. It is the most perfect government, where is one supreme, Governour, and therefore one God. And though in Heaven, we love Saints, and Angels, yet that love is a naturall branch of the love of God. We love them, because we love God : we love them in God ; wee love God in them, we love God for himselfe, and we love them altogether for God. But where a Trinity of persons is the Giver, in the highest gift of all, and the end of all other gifts, there must appeare a trinity of gifts : the sight of God, the love of God, and a rejoycing in God. According to the good we receive, and the intima-
 ciae of its connexion with us, so natur'd is our joy. It must then be the greatest joy, when we shall perfectly enjoy the greatest good. But what if the greatest good be all good, shall we have all joy? yes, I write it with great joy, all joy : the sight of all, all love, all joy : not that can be given, or that can bee received, but that we can receive. *Quicquid recipitur, ad modum recipientis recipitur* : whatsoever is received, is received according to the capacity

Psal. 58.10

capacity of the receiver. And though perhaps some one or some few, shall receive all that can be given to such a creature: (for, God now gives himselfe out most freely) yet they shall not receive all, because no finite can receive an infinite: nor all that a more perfect creature could receive. It will be no small part of the soules joy, that Gods will is done in his Saints, in his Angels, in the saved, in the damned. *The righteous*, saith the Psalmist, *shall rejoyce when he seeth the vengeance.* There cannot bee a knowledge and possession of God, without great joy. And will it not afford matter of great comfort to the soule, to see in God, the dangers of this world, both spirituall and temporall, which strengthened with a hand from Heaven, she fairely passed? When she thinkes, being now in full security: With such a plot the Devill assaulted me at such a time; had not God beene in the combate with me on my side, I had beene lost. Had I runne such a course, that runne in my head at such an houre, I had runne head-long to Hell. Had God call'd for me, and for an account, at such a day, by land; by sea, when the sea roard, the winds blew, the rocks watcht for the vessell I was in; when the Ship reeld to and fro like a drunken man, the Sea-men staggered and trembled;

trembled ; I had not beene a blessed soule. Through what a strange world did I travell hither ? how every small corner was beset with snares ? how the wayes abroad ; how the houses and streets of Townes ; and the very Churches were throng'd with evill Spirits, which I never saw till now ? How sweete, how mercifull God was to the world, divided and distracted with so many errours ; defiled with so many sinnes ? How could he suffer men to live out halfe their dayes ? He that brought the world from nothing to something, why did hee not throw it away in his anger, from something to nothing againe ? O sweetnesse, goodnesse, mercie, great, exceeding, infinite ; and there she dives. In this life, no joy goes without a sorrow, without its Keeper : that our life is like the rooffe of the great Temple in *Jerusalem*, which, as *Vallapandus* records out of *Iosephus* ; shewed flowers growing among gilded prickles : and surely, in the best day of our lives, when wee sung the sweetest, if wee sinke into the matter, we shall finde, that we had a sharpe thorne at our breasts. But the inside of Heaven is without a cloud. Every day, though new, and fresh, and shining, is like a Friers weed, dishonoured with a patch, a badge of our beggery, our misery.

Psal. 98. 10

capacity of the receiver. And though perhaps some one or some few, shall receive all that can be given to such a creature: (for, God now gives himselfe out most freely) yet they shall not receive all, because no finite can receive an infinite: nor all that a more perfect creature could receive. It will be no small part of the soules joy, that Gods will is done in his Saints, in his Angels, in the saved, in the damned. *The righteous*, saith the Psalmist, *shall rejoyce when he seeth the vengeance.* There cannot bee a knowledge and possession of God, without great joy. And will it not afford matter of great comfort to the soule, to see in God, the dangers of this world, both spirituall and temporall, which strengthened with a hand from Heaven, she fairely passed? When she thinkes, being now in full security: With such a plot the Devill assaulted me at such a time; had not God beene in the combate with me on my side, I had beene lost. Had I runne such a course, that runne in my head at such an houre, I had runne head-long to Hell. Had God call'd for me, and for an account, at such a day, by land; by sea, when the sea roard, the winds blew, the rocks watcht for the vessell I was in; when the Ship reeld to and fro like a drunken man, the Sea-men staggered and trembled;

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I. King.
10.4.

Verf. 5.

Verf. 7.

Verf. 8.

The Romish Canon-law keeps the Popes so close to Religion, that none are deposed *ipso facto*, but for the crime of Heresie. God the maintainer of this joy can never be stirred; and therefore it must needs be a settled joy. And of this Countrey I joy to speake, because I am now in the way to it. I will turn my eyes a little upon the Queen of *Sheba*. She comes from a farre Countrey: whats her businesse? Onely to see, and speak with *Salomon*. Which being done, what sayes she? *And when the Queene of Sheba had seene all Salomons wisdom*; not heard, but seene, it was not onely wisdom of words. *And the house that he had built*: yonder house, above. Now I shall take of the Text here and there: *And the attendance of his Ministers*: his blessed Angels: *and their apparell*, their robes of immortality; *there was no more spirit in her*: and behold, *the halfe was not told me*: thy Preachers could not speake halfe: *Happy are these thy servants which stand continually before thee, and that beare thy wisdom*. A greater then *Salomon* is here. O Lord, so teach me to converse with Christ here, that I may dwell with him hereafter.

CHAP.

CHAP. XVII.

B*T* night on my bed, (saith the Spouse)
I sought him whom my soule loveth, I
sought him, but I found him not. It is very
 strange. For, that which the Divines call
Gratia prima, the first Grace, comes alwaies
 by night. It being alwayes darke night, and
 indeed, the dead of night, before Grace
 comes. And the first Grace doth not finde
 Grace where it comes : For then, it would
 not be the first. But, the meaning is : the
 Spouse before she was the Spouse, or the
 soule sought God without Grace, as the
 Philosophers, of which Saint *Paul* speakes,
Rom. 1. sought him without him, as the
 Giver of supernaturall Graces ; sought him
 by night, sought light in darknesse ; rejected
 the sufficiencie of Grace offered to her, and
 thought to doe miracles, and worke above
 nature, by the helpe of nature. Or if it be
 a harsh note, she sought God without
 Grace : We may say, that she was moved by
 the first Grace to seeke God : but because she
 did not worke with it, as farre as the Grace
 did enable her ; she wanted the second Grace,
 and did not seeke him aright. For, shee
 sought him on her bed, sluggishly, & drou-
 sily : She sought him onely in a dreame :

she sought him, when the belly was full, and
 the bones at rest, betwixt sleeping and wa-
 king: and therefore, by her leave, she was
 mistaken, her soule did not love him; For,
 if her soule had loved him, her soule would
 have tooke another order with her body,
 and she would have sought him otherwise,
 and might have found him; But now, she
 sought him, and she found him not: and
 why? She was mistaken both in the time,
 and in the place. For, he was neither to be
 found by night, in the darknesse of a sin-
 full life; nor on her bed: what should he
 have done there? hee neither slumbreth,
 nor sleepeth. She should have sought him
 where he was, and would be found. Nor
 can it in reason be imagined, that he would
 come to her, come to be found, and enjoy-
 ed; and she neither move hand, nor foote,
 nor eye in the search of him, but lie all a-
 long, with her hands and feete spread
 abroad upon a bed of downe, and with
 her eyes shut: and that should passe for
 a sufficient seeking of all goodnesse; to
 be rewarded with Heaven. But, though she
 hath not found him, she hath found her er-
 rour; and she begins againe. *I will rise
 now, and goe about the Citie, in the streets,
 and in the broad wayes, I will seeke him
 whom my soule loveth: I sought him, but I
 found*

found him not. Now she will rise. The first beginning of good to be done on our parts, after the kinde entertainment of the inspiration, is the purpose of doing it. Well. She is dressing her self hastily. But what will she doe when she is up? We shall quickly see. For, I heard her say, *I will rise now*; She will admit of no delay: she will fall to worke, while the inspiration is warme, and before it cooles. But what doth shee meane to doe? Goe to the City. Hitherto she goes well. For, the Wise-men, that came to seeke Christ, wisely addressed themselves to the City, and there enquired for him. And to declare, that they tooke a good ordinary way, and that extraordinary helpe is ordained to supply the defect of Gods ordinary assistance: extraordinary meanes failed them; for the new-created Starre disappeared. In the City, she will finde many good people, that will gladly tell her good tidings of him, whom her soule loveth; because their soules have loved him, from their childhood; and ever since they knew what it was to love. God gives her a will, and power to rise. And because shee rises with him, he goes with her to the City. Her going with him, moves him againe, to goe with her. But it is not well, that shee will goe about the City. For, if she goe

not strait forward, but about the City; she cannot avoid distraction, nor multiplicity of businesse: and the Bridegroom will either be neglected, or not worthily regarded. And so it fell out. For, she went about the City in the streets, where shee met all sorts of idle company; a rabble of Night-walkers; and some, with whom the Communion, not of Saints, but of sinnes, had made her acquainted. And now, shee was full of businesse: and he, whom (shee sayes) her soule loveth, was forgot. And shee sought him in the broad way. The way to Hell, and perdition, is a broad way. Shee sought the King of Heaven, in the way to Hell. And therefore shee found him not, And yet she was very forward in the first onset: *I will rise now*. She had not made her own, the two lessons, w^{ch} are ever coupled together: *Depart from evill, and doe good*. But what hapned? *The Watchmen that goe about the Citie found me: to whom I said, Saw yee him whom my soule loveth?* Is it so, pretty one? you that rose up now, and thought to watch out the night, are you took your selfe by the Kings Watchmen, for a straggler? for a haunter of the streets, and the broad wayes? It will be question'd now, whether you be honest or no, both of your body, and your hands? The watchmen will

Psal. 34. 14
Vers. 3.

will tell you, having met you at such a time, that you doe not look honestly; that your sin is plainly written in your forehead. This affliction, I hope, will sift, and winnow you. You cannot bring the Watchmen within the circle of your fault. It is their office, to go about the City, and to surprize such as you are. Resolve them now, and with sound reason, whence you came, and whither you would. The poore lost thing hath grieve enough: and her afflictions have made her bold. She will not be question'd. For, before the Watchmen can open their mouths, and speake to her, she is wondrous busie in the examination of them, *Saw yee him whom my soule loveth?* And now, she makes it plaine, that her soule loves him. She goes the right way to finde him. She sues for direction to her beloveds Watchmen. Doe yee heare, you Watchmen, nay, pray let me speake first; my late wandring is warrantable: I goe in quest of him, whom my soule loveth; and my love cannot sleepe. Speake one of you. Did yee see him whom my soule loveth? Were my love towards him, all tongue, or all face, I could forbear his company. But because it is he, whom my soule loveth; while I have a soule, I cannot be without him. But did yee see him? I am in great haste, pray tell me.

While the Watchmen were getting up out of the deepe amazement, into which shee had struck them, like an unwonted apparition by night : She steps aside in a heate. And so I come to the rest, I would sing *to my soule. *It was but a little that I passed from them, but I found him whom my soule loveth : I held him, and wou'd not let him goe.* As soone as ever I had passed beyond them : presently after I had untwisted my selfe of company. And what then? Let all the world heare, and rejoyce with me. I found whom my soule loveth. O deare Lord, have I found thee? Where hast thou beene this many a day? I have beene seeking thee by night, and upon my bed, and about the City, and in the streetes, and in the broad wayes, and I could not finde thee. And I have beene found my selfe, and tooke by thy officers, (they are not farre hence) and had not my tongue beene very quick and ready; and my wit good; and my cause better; I had beene sent to prison, and laid fast enough. But I presently tooke them off from all their authority, and us'd thy name, and said, *Saw yee him whom my soule loveth?* But, thou hast not yet told me, where thou hast beene. Indeed, I was halfe afraid, I had quite lost thee. I beleeve, I doe, I doe; that, had'st not thou sought

sought me, more then I sought thee, wee had never met againe. And thou didst help me to seeke thee : but I could not helpe thee to seeke me ; as I could not helpe thee to make me. For, I was lost my selfe, not only in my selfe, but also in my understanding: and I knew not, what directions to give for the finding of my selfe, because I knew not where I was. But since I have extracted from particulars, by the Chymistry of experience ; what a bottomlesse misery it is to be lost from thee : and what a solitary labour it is to seeke thee ; now I have found thee, I will hold thee with my heart, and with both my hands and armes ; and I will not let thee goe. The soule being now close in the armes of her Beloved, must exercise her spirituall acts in a more perfect manner. Let me kisse that middle wound, that hath foure lesser wounds to waite upon it : O those blessed Quires of Angels ! they sing marvellously well. But when they have sung over all their songs, no musicke is like to *Davids* Harp, the old instrument of ten strings ; to wit, the keeping of the ten Commandements : by the which, Gods holy will is performed. This All-seeing providence, that all over-flowing goodnesse, that immensity, this infinity. Lord, Lord, whither goe I ? I am quite swallowed

ed up. No tongue can speake it. Doe what please thee. O most good, and most great, whose greatnesse doth most shine in goodnesse. O God, who can fadome thy eternity? And now, I cannot hold up my eyes. I must needs fall fast asleepe.

CHAP. XVIII.

I Know what will happen to many of my Readers. What I have wrote, will put nature to the start, and a little fright the soule. And therefore, it will worke in them awhile, though at length, weakly and remissely. But other passages pressing upon them, passages of mirth, of businesse; it will grow colder and colder in them, weare away, and after awhile, be quite forgot: the Devill hammering out by little and little, a golden wedge with one of a base metall. If the seed hath not fell upon good ground, thus it will be with them. And then let them thinke of me, and remember, that I foretold them, what would happen. *Æthiops in balneum niger intrat*, saith Saint Gregory, *niger egreditur*: The Æthiopian goes blacke into the Bath, and comes again, blacke out of it. The Prophet David hath a divine expression: *If he turne not, he will whet his sword*, meaning God: *hee hath bent his*

Psal. 7. 12.

his bowe, and made it ready. Whom doe we strike with a sword? him that is nigh us. Whom shoote with a bow? one a farre off. Who is nigh God? the old man. For by the course of nature, hee is neare death. Who seemes to be farre off? the young man: but God can reach him with his bow. Lord helpe us. We are farre gone. We cannot learne that which God taught from the beginning of the world: And when people began to multiply, taught every day, and houre: And that which he most teaches of all that ever hee taught. And what is it? that *here we have no continuing City, but seeke one to come.* Could we sinfull creatures fore see our own ends, and the lamentable chances, that lie watching for us, as we passe by such a day, and such an houre; the hardest of us would weepe: let us weepe then, for the cause of all our misery, our execrable sinnes. Christ wept over Ierusalem, because he saw the hearts, and fore-saw the ends of all the people in the City. He saw, perhaps one, stretched out with pride, that should, after two months, die like a Dog in a ditch. He saw another pawning his very soule for honour, that should not live out the fourth part of a yeare to enjoy it. What silly fooles the Devill makes us? Here he saw one catching

Heb. 13. 14

ing and scraping for mony, that he was certain should be call'd to a strict account, and cast into Hell, within the short space of a month. There another, cheering up & pampering his flesh with dainties, and still the tother cup, that the wormes were within lesse then seven dayes, to enter upon. Here he heard one swearing and tearing God, the holy name of God : and there presently, he heard God also *swearing, in his wrath, that he should not enter into his rest.* And here another, venting as many lies as sentences ; while he heard God say, cut him off, let him speake no more : it is my course: for the longer he lives, he will be the more wicked. He might see two goe reeling in their drunkenesse ; one of whom the same night, should break his necke from a window ; and the other be stab'd to death in a riot. Two more following the vile motions of their owne filthy lusts, and in league with base women, that the same weeke should cut their purses, and throats together. He saw the greatest part of them, pursuing earnestly their owne sinfull desires, and either diseases gathering to a head inwardly in their bodies ; or Gods judgments outwardly mustering their forces to send them to Hell out of hand. These mournfull passages Christ saw, and being
very

very sorry to see them wept. He pronounces the sentence of destruction against the City, and he weepes while he does it. *Hinc illæ lacrymæ*, Hence came those teares. He wept not, put on with the thought of his owne passion, though very nigh, but of their destruction. And therefore he sayes, *Daughters of Jerusalem, weep not for mee*, for whom then, Lord? *but weepe for your selves, and for your children*. Doe we love our children, our pretty little Babes? let us weep for our sins, that we may not weep for them. And can we see Christ weep him that died for us weep, and not offer our service to wipe the teares from his eyes? Saint Gregorie Nazianzen rapt out of himselfe in consideration of the poore condition of the poore, cried out, ὦ τῆς ἐμῆς περὸς, καὶ τῶν ἐκείνων ταλαιπωρίας, O my dainties, and their misery! And thus we may cry of the soules in Hell; of some of our friends, and neighbours, that died lately: O our joy, our quiet, and their miserable torments! which we ought not to pity, which God pities not. When I have wrote all I can write, I feare, all will end here. There is a blessed repose in God for good men, and a cursed prison for wicked livers. But we are so busie in the world betwixt both, that we have no time to thinke of either, to looke upwards

or downewards. Yet know, that we cannot stay betwixt both forever. We are certainly appointed for one, where we must reside for ever and ever.

Good Reader, stand firme against the Devill, and against his two Factours, the Flesh, and the World. Beware, you that thinke your selves to be morall men and women, of little sinnes. Of sinnes, little in our weake estimation, because they canker not our credits, nor cast upon us the staine of wicked livers. Doe wee give to our endeavours in their commission, a command to please God or men? Saint *Austin* speakes like himselfe: *Noli quotidiana peccata contemnere, quia minima sunt; sed time, quia plura sunt: Plerunque minime bestia, si multe sint, necant: Doe not contemne thy daily sinnes, because they are small; but feare them, because they are many. Small beasts, if they bee many, many times kill. And the smallest sinne that can be committed, but once committed, troubles exceedingly, and offends the most cleane cleare eyes of God. If you are still obstinate, the Devill is more good then you, the blacke Devill of Hell. For Grace is not offered to him, and therefore, he cannot lay hold upon it. It is offered to you with entreaties, and you refuse it. And*

more-

moreover, the Devill is confirmed in his obstinacie, you are not. God invites you, I am sure of it, I am sure I came from him. The Angels and Saints from Heaven; all the chosen of God from all parts of the world, pray you; as very desirous of your company. The holy Church entreats you: for I came likewise from her, to you. Lissen to your thoughts, marke there: your own poore soules beseech you, trembling like the Hart shot neare the heart, and stricke with the fear of eternall damnation: crying to you, we were made for God: O put us into his hands. Our hearts are very sicke of a very dangerous disease, worse then the Plague, chilnesse in Gods service. Let us write upon the dore in red letters, as they doe upon the dores of houses infected with the Plague; the pen being dipt in the bloud of Christ, *Lord, have mercie upon us.* Yes, yes, have mercie upon us: and not for our sakes, not for our Fathers sakes, not for our Ancestors sakes, not for the Saints and Angels sakes, not for the Virgin *Maries* sake, but for *Jesus Christ* his sake.

CHAP. XIX.

EXtraordinary occasions require extraordinary proceedings.

The Copie of a Letter, sent to my Lodging
in Thames-street.

Mr. Carpenter,

AN old acquaintance of yours; sends his hand, accompanied with his heart to you; although he dares not trust you, either with his person, or name. Especially, considering, that you traduced an innocent man before the Bench, as a seducer, because he lov'd you, and therefore desired you to remember from whence you had fallen, and repent of your error. Poore man, I pitie you: and therefore I pitie you, because I love you. Whither so fast? Looke backe, God is a Father still; and his Church, still a mother: and each hath many bowels of compassion. You seemed to us a man of a good nature; and religiously inclined. And I remember, when your Pen also was imployed in the behalfe of the Catholike Church. And yet I understand, that you are not contented to speake, but that you have wrote also, and are now ready to speake from the Presse, the dishonour of her, that was your
owne

own Mother, and is Christs own Spouse. Thinke without passion: Is not this, *Θεομαχία*, to fight with God? And with what weapons, when you fight with him, can you wound him, to hurt him? Or did he ever fight, and at last went not away conquerour? As God hath furnished you with gifts of nature; which you by his helpe, have bettered with labour: so he requires the imployment of them in his owne service. And if the imployment, or use be not reasonably paid, a severe account must be rendered. Can you, without a pressure of conscience, call that a Church in which you are? a thing so torne, and distracted. Can your soule, which hath hungred after heavenly things, feede now with the swine, upon such huskes? God for his Christs sake, open your eyes; that you may see, and know him and his Church, and also, your selfe. Which he prayes day and night, that loves you night and day.

The Answer.

Sir,
VV Hereas you stile your selfe, my old Acquaintance, without any farther illustration; I have greater reason to feare, and to flie, then to hope, and pursue: because amongst my old Acquaintance, more have beene evill, then good. And by the sequell,

Xx

it

it appeares, that you stand in the ranke of the evill ones : And that you are *my old Acquaintance*, in the same construction, as the World is old, of which one sayes : *Mundus, qui ob amiquitatem sapere deberet, &c.* The World, which because it is so old, ought to be wise, growes every day more unwise, as it is more old.

A hand I have received, and a good one, but that as good a heart came with it, will not sinke into my heart. The hand is faire; but how shall I know the heart is not foule? Indeed, *Aristotle* sayes, that speech is the picture, or image of the minde. But hee means, when the speech is the mindes true Interpreter. You cannot be ignorant, that it is a received, though a close principle amongst the Jesuits, *We may be free of faire words: because they goe not from us, as drops of bloud, or money with losse, or expence.* O the riches of experience! Both the Indies are poore, compared with them.

That *you dare not trust me with your name, or person*; gives evidence for me, that I am more true to my Superiours, then to you. And good reason. Because I conceive, there mediates no reall tie betwixt you and me, but the worne and old tie of old Acquaintance. And I never learned, that God obliging a man to his old Acquaintance, joy-
ned

ned them with the bonds of extraordinary love in the least degree, or bound them to a performance of the acts, depending upon it. But I am glewed to my Superiours, by the firme tyes of extraordinary love and subjection, and therefore, of duty and obedience. I am in reference to them, as an inferiour part in respect of the head, and shoulders. And therefore if my old Acquaintance shall strike at the head, or annoy the body, of which I am a foote; I shall kick him down, if I can, even to the ground: and say, there lies my old Acquaintance.

The man, whom you propose to me under the title of *an innocent man, and a lover of me, and of my soule*; would have beene more truely described, if you had said, A wilde Priest, a swaggarer, a lover and haunter of the Taverne, even when the sword of death hung by a small haire over his head. It was my chance to meete him in the Kings high-way, attired like a Knight or Lord, travelling alone in a faire Coach, drawne with foure great Horses, towards the house of a Lady; whose Priests have beene the pernicious cause of many grievous disorders in the Countrey where I live: and this, in a most dangerous, and suspected time. And having there endeavoured to pervert me, and breake the bonds and

X x 2 ligaments

ligaments of my duty to God, and of my Allegiance to the King; besides the concealement of such a treason in regard of the Law; how should I have answered such a concealement *in foro interno*, in the inward court of my heart, and at the Bench of my conscience? *Occisio Animarum*, the murder of soules is the highest breach of the Commandement, *Thou shalt doe no murder*. Was not this a murderous attempt, in the Kings high-way? And pray, does he that attempts to murder the soule of a man, love the man? If he lov'd me, 'hee lov'd all me, or he lov'd not me. I confesse, we argue differently, because our arguments proceed upon different grounds, and suppositions. If my grounds stand fast, my discourse will prove irrefragable.

You call me *poore man*. And I am so: or I am sure, was so when you knew me. And you pitie me, and your pitie is baptized, the childe of your love. Saint Gregory Nazianzen hath a pretty phrase, when he sayes, χρυσὴν λαλῶντων ἀπρακτοῦ λόγῳ: Many speake golden words; but their speech, though it points at the practise, and the object be some practicable thing; is both in the act, and in effect, all speculative: that is, both the intention, and execution end, and vanish away in speculation. It seemes, then,

then, that your love is not unlike the water of *Æsculapius* his Well, which no commixtion or approximation can urge to putrifie. Let those beleeve it to be sweete, that have not tasted of it. The bitterneſſe is ſcarce yet out of my mouth.

I am going in haſt, and you call after me, *whither ſo faſt?* And ſhall I tell you, *whither?* Shall I, in good earneſt? I will then. I am going, (and my buſineſſe requires haſt) to ſee if I can finde any Priests or Jeſuits, lurking in the ſecret corners, adjoining or neighbouring to the Parliament houſe. I know, that their life, though it be mixt, hath ſo much of action in it, that they muſt alwayes bee doing. You deſire me to *look back*. At your entreaty, I do ſo. And looking back, I ſtill finde, that every where, there are whole ſwarmes of waſpiſh, and turbulent Papists. For that, which followes, *God is a Father ſtill*, and ſo forth: I learned all that leſſon in my conversion to the Church of *England*. And I hope I ſhall never forget it.

You tell me, that I ſeemed to your people, *a man of a good nature, and religiously enclined*. Here is a plaine Jeſuiticall flattery, with a ſharpe ſting in the taile of it. Why now, you ſeeme too, ſeeme to praife, when you diſhonour. But how will you make it ſeeme, that I did onely ſeeme? It is very

naturall and proper, that *bonum reale*, a reall good, should be also *bonum apparens*, should appeare to be good. For otherwise, it would not *trahere in amorem sui*, draw men to love it. But it is an Ethicall observation, that men used to foule sinnes, are so conscious of them, and yet, so desirous to disavow them; that their guiltinesse still hammering upon their sinnes, their obstinacie helped with their cunning, presently takes their tongues off from acknowledging them to bee in themselves, and because, if they be, being accidents they must be in convenient subjects, fastens them upon others.

You remember one thing, and you understand another. I remember likewise, that being a young stripling, I was active in bestowing my service upon your Church: fomented with your envenomed suggestions. But give it me in a Demonstration, at least *a posteriori*, that your Church is the *Catholike Church*, or *Christs owne Spouse*. Your arguments are like your invincible Armado's, which in their first appearance make a mighty Moone, but are burnt and confounded in the end, by a bold English man, or an honest Hollander. It is rooted in me, that there is little symmetry, little proportion betwixt you and the Spouse of Christ. She is humble, harmelesse, bashfull, compassionate,

passionate, zealous of her Lords honour, and jealous of every thing which may impeach or impaire it : She is filled with the holy Ghost, and doubtlesse. speakes all languages, when she prayes; because shee prayes in all her children with understanding, that she may offer from the Altar of every heart, *a reasonable Sacrifice*. And I doubt not, but you have your Emissaries, and Intelligencers abroad. Certainly, had not one of the Presses, into which my Book unhappily dropped, beene almost it selfe pressed away, furcharged with your notorious and scurrilous Pamphlets, containing those most horrible, and irreligious imputations of so many strange Sects amongst us; those as false, as foule discourses of *Adamites*, and the like, moving, and disposing to the ruine and overthrow, both of Church and Commonwealth, (which my experience assures me were yours;) and moreover, had not your humble Petition taken place in it, and wrought upon covetousnesse: it had beene day with my booke long agoe.

You will me to *to thinke, and that without passion, if this be not θεομαχέιν*. Your will is to me a law. I doe thinke, and thinke without passion. And now I have thought without passion, I have learned that indeed, this is to fight against God : stay pray, leave no-

thing behinde you : if to fight against more then Luciferian pride, against Blasphemy, against Idolatry, and against all other sins, be to fight against God. Pardon me : He that railes, is unreasonable, either in the matter of his speech, or in the delivery. When I beleeve, and can make it perspicuous to a cleare eye, that the Church of Rome is a corrupted, and putrified body ; head-sick, and heart-sick, and therefore ill all-over: doe I fight against God, if I labour to prevent, and keepe off the infection, *ne pars sincera trabatur* ? Her head is so weake, that she thinkes it stands as high as the clouds at least, if not as high as the starrie Firmament. Her heart is not well. For, she is diseased in that which is the very *primum vivens*, and *ultimum moriens* of Faith, the doctrine of Christs merits. And therefore, her tongue speakes strange languages, she knowes not what : Her eyes have not the gift of discerning aright : An Image appeares to her, a little God : Her eares are out of order : they are more taken with melody, then words of edification : she doth not praise God in the *musicall instruments*, because shee staies in the noise, and ends in delight: as it is in use with her, to sleep, and take her nights rest in *opere operato*. Onely her taste is right, and yet, she thinkes it is

not,

not, because she doth not taste the very flesh & bloud of Christ. Her hands are weak; they give almes to force, and extort a reward. Her feete are worse; they run to shed bloud. And is she not a very sick creature? And therefore, you may put up your dagger. For the words following, wound not: *And with what weapons, &c.*

Concerning the gifts of nature, which you call mine, improved by industry, & the account of both: *Agnosco benefactorem*, I acknowledge a heavenly Benefactour. And though no man is obliged *ad optima*, to the performance of the best things; yet, in this point, how can I better imploy the Talents with which I am intrusted, then in the service of Gods Church? But you come with a fresh supply: *Can I call a Church, a thing so torne, and distracted? Can I make a belly full of husks?* Was not the Church governed by the Apostles; vexed with clamours of people, crying, *I am of Paul, and I am of Apollos?* It is in the body politique, and Ecclesiastique, as in the naturall body. Every quick, and sudden alteration, cals up all the humours, and they being up, draw the body into parties; either pulling to themselves by Sympathy, or putting off by Antipathy. The water is troubled, but expect a little, and it will settle againe. For the husks,

husks, I confesse with sorrow of heart, there are many, and those meate onely for swine, dull, and drossie-headed people: as the profane rudenesse of sho-makers, Bakers, Button-makers, in the sacred house of God: the contempt of Divine Service, and of the Liturgy, and consequently, of Ministers, and their Orders: the crying down of Learning, and of the reward of it; conclusions suck-ed from *Mahomet*, and now the discourse of vulgar people amongst Christians. With such (I proclaime it to the world) I and my devotions shall have no communion; though they were able to lash me to death with their foule tongues: but they cannot touch me with them. These earthy people doe not understand, that *minus perfectum, ad magis perfectum referri atque ordinari debet*, every lesse perfect thing ought to submit, and be referred to the thing more perfect; their weake apprehensions and erroneous consciences, to the truth, and service of God. What if the Logicians say, that *que sunt eadem uni tertio, sunt idem inter se*; and yet, the Father, Sonne, and holy Ghost, being the same in Essence, differ in persons? Reason informeth us, that as the Pope forsooth, or a Bishop will reserve cases to himselfe, and his owne Court, so God may, and must reserve the knowledge of many things,

things, and especially of Mysteries to his owne privacie. And it is very fit we should now bee ignorant of the things wee shall not hereafter know. And every man understanding according to the capacity of his understanding; why should not the ignorant man stoop to what is sufficiently expressed to him with consideration to his ignorance? Though ignorance hath sometimes an excuse, obstinacie hath never any.

*Ignorantia
para nega-
tionis.*

And the man that hath but sipped of outlandish experience, will easily beleeeve, that a Papist was the malignant contriver of that swelling and wordy, but chaffie, senselesse, and empty Pamphlet; ballasted with the name of, *A true Relation of a combustion, happening at Saint Annes Church by Aldersgate, betwene a stranger, sometimes a Jesuit, but now thanks be to God, reformed to our Church, and one Marler a Button-maker, &c.* Wherein the Author of the *true Relation*, hath scarce a true word, to beare witnessse, that he knowes what is truth. And if there be a true word in all the Pamphlet, it is that onely, *reformed to the Church of England.* For, neither was the Preacher a Button-maker, but a Divine; neither did we joyne any kinde of discourse; neither came I neere the Pulpit, though invited by the Minister, and Vestry-men.

Your prayer in the end, is charitable on
your

your part : which, with your leave, I borrow of you, and turne upon you againe? But whereas you conclude all with : *which he prayes day and night, that loves you night and day* : it had beene a truth of truths, if it had run thus : *which he prayes day and night, that loves night more then day.*

And thus a sleight worke, I have answered with a worke of as loofe a compofure.

CHAP. XX.

Vers. 2.

*S. Hierom.
quæst. Hebr.*

*S. Greg.
Nazianzen
hymnis.*

IN the first Chapter of *Genesis*, where the Latins turne it *Spiritus Domini ferebatur super aquas*, the Spirit of God was carried upon the waters ; the word in the Originall, doth signifie, as Saint *Hierome* observeth, *incubabat*, sat brooding ; And I most heartily pray, that the Spirit of God may still sit brooding upon my heart, and bring forth the plentifull fruits of a true reformation. And because I am a sinner, let the Angels sing hymnes, and praises in my behalfe, to him, as Saint *Gregory Nazianzen* deliciously singeth, *Δι' ον υμνῶ, δι' ον αἰνῶ, δι' ον ἀγγέλων χορεῖται*, by whom are Hymnes, by whom are praises, by whom are the Quires of the Angels. And let every one that is a true lover of God, that is found at heart;

heart; give out, from the inwards of his heart and soule, with an Eccho, Amen. And keepe safe in his minde, that golden saying of a sober Councell; *Multa enim bona facit in homine, sine homine Deus: sed nihil boni facit homo, quod non faciat Deus, ut faciat homo:*

Concil. 2.
Arausic. c.
20.

Many good things God workes in man, without man: But man doth no good thing, which God is not the cause, that man is the cause of. Let us ponder alwayes; that in all the Psalmes, used in divine service, still the burden of the song is; *Glory be the Father, and to the Sonne, and to the holy Ghost,* As it was in the beginning. And why, As it was in the beginning? Because, the Church acknowledging her extreme want of sufficiencie, to glorifie God according to the just exigence of his greatnesse; or to adde the smallest point to his perfection: desireth to give him the glory, which he had in the beginning before the world: declaring, that she is so farre contented, and pleased with him, and it; that if he were now deprived of it, and it were in her gift, she would restore it againe to him, as to the most worthy, which is in a manner, to give it him. And let us all imitate the Prophet David, who cryeth, *Not unto us, O Lord, not unto us, but unto thy name give glory.* Pray marke his carriage: He thrusteth glory from himselfe, and

Pf. 115. 1.

and creatures, *Not unto us O Lord.* And as if it did not yet stand farre enough; thrusting it with the other hand, he saith; *Not unto us.* And then with both hands, thrusting it home to the right owner, he speakes home; *but, unto thy name give glory.* That glory may be well, and fully given to God; God must give it to himselfe. And the same holy Prophet, who spake, as he liv'd, *after Gods owne heart:* stirring us up with all his art, and his heart to praise God in all sorts of instruments, that the Quire might be full; and as if the straine were not yet high enough: in the end, as it were falling down for want of breath, with the Nightingale; after the long varying of her delicate notes, sends forth in a faint, but a forced manner, his last words; *Let every thing that hath breath, praise the Lord. Praise ye the Lord.* As if he should have added. For, I have none: I am out of breath. And so, being spent himselfe, he laid the charge upon others. And therefore, *Praise ye the Lord.*

Psal. 107. vers. 8, 9, 10.

Oh that men would praise the Lord, for his goodnesse: and for his wonderfull workes to the children of men.

For he satisfieth the longing soule: and filleth the hungry soule with goodnesse.

Such

*Such as sit in darknesse, and in the shadow
of death.*

To God be the glory of this worke : not
to the Virgin *Mary* ; or any other Saint.



FINIS.



